

# THE PRACTISE OF Christian Workes.

Written in Spanish by the R. Father  
FRANCIS BORGIA, some-  
times Duke of Gandia, and the  
third Generall of the Society  
OF IESVS.

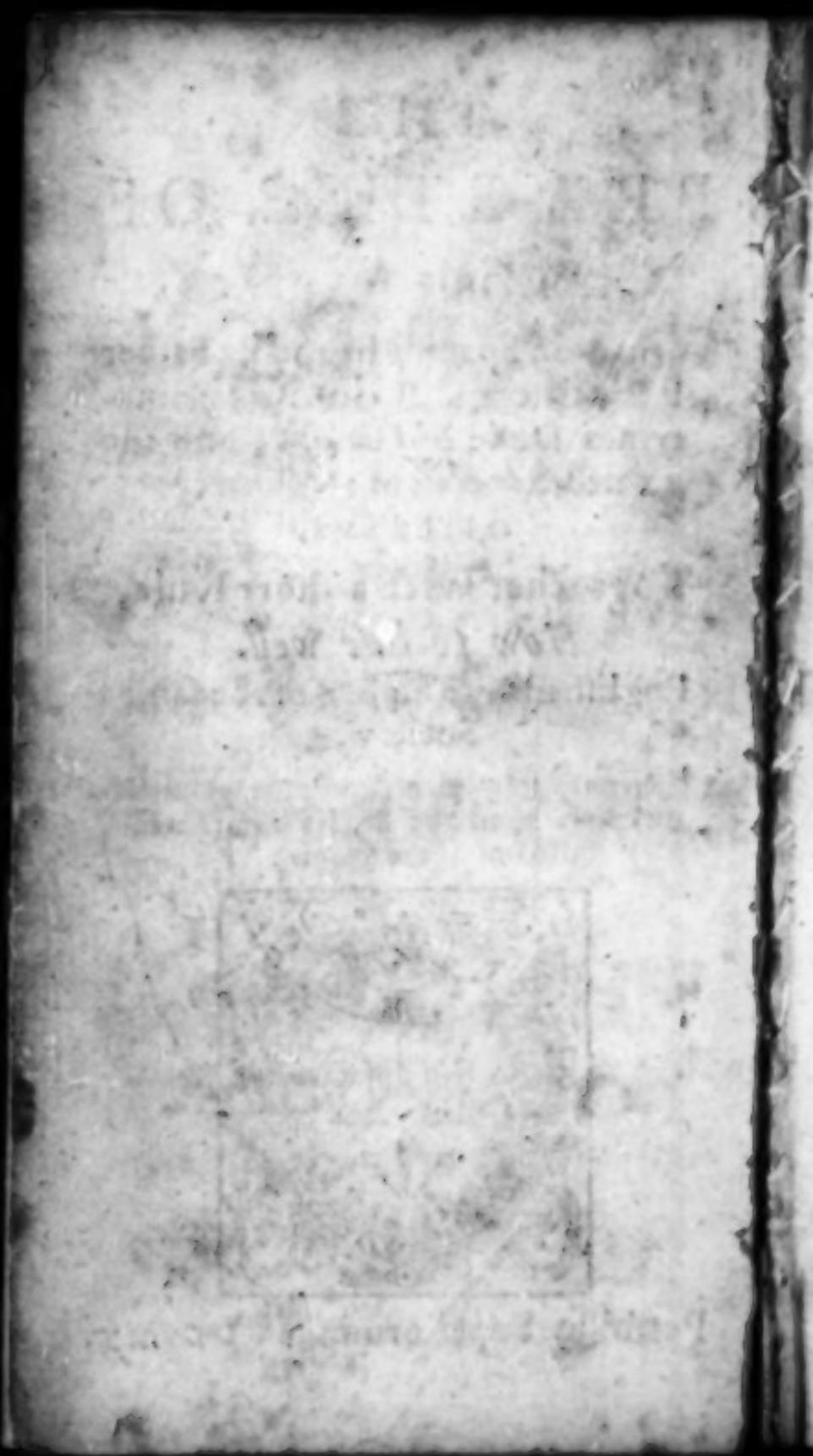
Togeaither with a short Rule,  
*How to live well.*

Englisched by a Frier of the same  
Society.

VVhereunto are adjoined certaine pious Me-  
ditations upon the Roedes translated  
also out of the Spanish.



Permissa Superiorum. M. D.C. xx.



TO  
THE RIGHT  
REVEREND  
AND RELIGIOVS  
MOTHER,  
*CLARA MARIANA*  
ABBESSE  
OF THE  
ENGLISH  
POORE CLARES  
IN  
GRAVELING.

RIGHT  
REVEREND  
AND  
RELIGIOUS  
MOTHER,

F I Should  
mak choice of  
any other, thē  
of your Selfe,  
to present this Booke of  
*The Practise of Christian  
Worke*, vnto; I should  
not only not discharge  
my debt of singular af-  
fection vnto You : but  
also seeme to commit an  
offence cuen against the

THE EPISTLE  
Authours owne desire  
and intention For since  
in the language, where-  
in he first wrote it , it  
was dedicated to his  
Aunt, the worthy Ab-  
besse of the famous mo-  
nastery of your Order,  
at *Gandia* in Spaine ; it  
may seeme, that now,  
first appearing in En-  
glish , it should , by a  
pious consequence , be  
due vnto you, that are  
Abbesse of the only  
English Monastery , of  
that

DEDICATORY:

that Holy Order at this day remayning in the world.

And when withall, I consider, how far my selfe am growne indebted, for the many benefites I haue receaued frō your selfe, and your holy Family; I am out of hope to satisfy, for the present, the least thereof: and so am forced to excuse my selfe, by paying this interest, vntill I may be better able to

THE EPISTLE  
discharge the princi-  
pall.

In this little Booke  
is contained a methode  
of Meditation, & much  
matter of singular piety  
and deuotion , both for  
practise & speculation ;  
sufficient to inflame not  
only your already en-  
kindled Hart : but also  
many others, who desi-  
re , that the celestiall  
incense of Prayer may  
burne continually on  
the altar of their soule .

DEDICATORY.

I shall not need to say any thing of the Author, whose rare vertues are so known to the World, as they require none of my prayses: since my pen should but blot the fayre paper of his Worth, if I should goe about to blazon them.

I haue the more willingly commended this Treatise to your Protection; hoping that your, & the deuotions

THE EPISTLE  
of your holy family, wil  
giue it new force; that  
now translated into En-  
glish, it may produce  
no lesse copious fruite,  
then it hath done in the  
originall Spanish , and  
other languages .

Accept then (Right  
Reuerend & Religious  
Mother) this poore mite  
in testimony of my true  
affection; which, I trust  
shall heerafter appeare  
in a more abounding  
manner, when my abi-  
lity

DEDICATORY:

lity shall find a more  
fortunate subject, wher-  
by to expresse, and shew  
my selfe

*Your R. ever bumble  
seruant in Christ  
Iesus.*

I. W.

W. G. D. S. A. O. Z.  
L. W. L. S. M. L. H. A. L. C.  
P. E. C. A. C. B. U. G. S. N. D.  
D. I. C. P. I. P. I.

J. W. S. S. W. P. M. M.  
V. L. M. M. S. M. C. P. M. M.

M. J.



# THE EPISTLE of the Authour.

---

*To the Right Reverend, and Religious Abbesse of the Monastery of S. Clare at Gandia,  
his deare Aunt, and Lady in Christ.*

**W**H E R A S my desire (Right Reverend Mother) was in some part to giue you satisfaction, for the many troubles and afflictions, which

## The Epistle

which by my finnes I haue  
caused you; I thought I could  
not do it better, by any other  
way, then by good workes.  
But finding the wholy wan-  
ting in my selfe, I began to  
thinke, how I might come to  
attaine thereto, by practice,  
and meditating on the most  
holy works of Christ our Sa-  
uiour, hoping by his merits,  
and examples to be at last able  
to do some good therein. And  
therefore in this Treatise  
( which I call *An Exercise of  
Christian workes*) I haue gathe-  
red and set down some things  
which seeme to me, may in  
part serue for the making you  
that satisfaction, whereof I  
spake

*of the Author.*

spake before. These, most res-  
pected Mother, I now adresse  
& present to you, beseeching  
you to assist me with your  
prayers therein, since of my  
selfe, I am in that kind so  
weake and insufficient, as I  
dare not aduenture to make  
you recompēce without your  
owne help.

And no lesse indeed doe  
you owe ( if not to me, yet at  
least ) to your Lord and Mai-  
ster Christ Iesus, who offered  
himselfe vp to his Heauenly  
Father, vpon the Croffe, for  
our sinnes. And seeing ( as  
the Holy Prophet sayth ) God  
rendreth to every one accord-  
ing to his workes; we must  
imbrace

## The Epistle

Imbrace that counsaile of the  
Apostle, when he admonis-  
heth vs, to worke, and do good  
towards all, whilst we haue tyme:  
*For the night will come ( saith  
S. John ) when none can worke.*  
Wherfore, as soone as any  
good worke is conceaued and  
approued by the iudgement of  
Reason, and so admitted and  
accepted of the Will, as that  
it be determined to do what  
may be most to the glory of  
God, or profit of our Neigh-  
bour; it must diligently, and  
without delay be put in pra-  
ctise and execution. For if we  
neglect to do good, when we  
may, and are able; great do-  
mage will returne vnto vs  
there-

of the Authour.

thereby: and better had it byn  
not to haue made any purpo-  
se therof at al, then afterward  
not to fullfill, or neglect the  
same.

It is a common saying,  
that, *Hell is full of good desires*:  
howbeit I hould, that there is  
not a more loueraign antidote  
or more present remedy a-  
gainst euil, then the dayly ex-  
ercise of good workes. For if  
a man haue sinned, they help  
him greatly towardes the gi-  
ving ouer, and forsaking of  
sinne: if he be to make satis-  
faction, he cannot performe  
it better then by goodworks:  
if he haue a desire of perseua-  
rance in doing well, he may  
not

## The Epistle

not better or more readily effect it, then by good workes . For as the *Wisenman* sayth, *shey that worke in me shall not sinne* . And we are to take example of the Prophet *Iſay* who sayth in like manner , *My workes is with God* : and all our workes are to be done in God , and referred to his glory, for so they will be stable and permanent for ever . And because our workes cannot be pleasing vnto God, but by Christ ; therefore let vs offer them vnto him , accompanied with the workes of his only & dearely beloued Sonne Iefus, our Saviour, that by his merits and grace, they may be admitted into

*of the Authour.*

into the sight of God . For Christ did put on our puer-ty , that he might cloath vs with his riches ; and vouchsa-fed to walke, eate, fast, sleep, watch , & to do like workes for our profit, that we might offer them to his Father ; and by that oblation reape vnto our soules no small vtility . And though euery one accord-ing to his particular talent giuen him by God, may pro-fit more or lesse by the exerci-se of Christian Workes, with-out this direction of ours : yet haue we thought it not amisse to set downe in the ensuing Treatise some few thinges , touching this point, that may

at

*The Epistle*  
at least instruct, and giue  
light to the ruder sort, in mat-  
ters of spirit and devotion.

**T H E**



## THE TABLE of the Contentes.

---

The Preface.	pag. 1.
The first Exercise.	pag. 3.
The second Exercise.	pag. 11.
The III. Exercise. VVherein is deliuerted, how a soule may confound it selfe by consideration of those thinges, that are vnder earth.	pag. 24.
The IIII. Exercice. wherin is declared, what we ought to confound our selues by the consideration of those thinges, that we see vpon earth.	pag. 34.
The V . Exercise. VVherein is deliuerted, how we may be confounded by the Con- sideration of Celestiall things.	pag. 90.

A

*of the Contentes.*

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A S H O R T R V L E  
How to liue well.

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*The VI. Exercise, Of the things, that man is to know for the saving of his soule.* Chap. I. pag. 108.

*Of the End of man.* Cap. II. pag. 109.

*Of the meanes to come to our End.* Chap. III. pag. 110.

*Of the manner, how to practise the aforesaid meanes.* Cap. IIII. pag. 114.

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*The former part of this Rule.*

---

*The VII. Exercise, What we shoulde do in the Morning.* Chap. I. pag. 116.

*What we are to do at Night.* Chap. II. Of pag. 118.

*What is meete for vs to do in the day tyme.* Chap. III. pag. 120.

*How we may be present with devotion at Masse.* Chap. IIII. pag. 123.

*How to pray well,* Chap. V. pag. 127.

*Remedyes*

<i>The Table</i>	
<i>Remedies against distractions.</i>	<i>Chap.</i>
<i>VI.</i>	<i>pag. 130.</i>
<i>How to bear the word of God with profit.</i>	<i>Chap. VII. pag. 133.</i>
<i>How we must read Spirituall Books.</i>	
<i>Chap. VIII.</i>	<i>pag. 135.</i>
<i>The manner of examining our Conscience.</i>	<i>Chap. IX. pag. 138.</i>
<i>How to make a good Confession</i>	<i>Chap.</i>
<i>X.</i>	<i>pag. 141.</i>
<i>The causes, that ought to induce vs to true repentence for our syns.</i>	<i>Chap.</i>
<i>XI.</i>	<i>pag. 145.</i>
<i>The causes, for which it is very good, &amp; most expedient to go often to Confession.</i>	<i>Chap. XII. pag. 154.</i>
<i>Of the necessity, and utility of a General Confessio.</i>	<i>Chap. XIII. pag. 157.</i>
<i>How to communicate with fruit.</i>	<i>Chap.</i>
<i>XIII.</i>	<i>pag. 161.</i>
<i>The causes, that ought to induce vs to the frequent receyving of this Sacrament.</i>	
<i>Chap. XV.</i>	<i>pag. 166.</i>
	<i>Remedies</i>

of the Contentes.

Remedies for the auoyding of syms, and  
resisting of tentations. Chap. XVI.  
The manner, how to posseſſe our ſelues of  
ſome ſolid Virtue. Chap. XVII.  
P<sup>a</sup>g. 173.

The ſecond Part of this Rule.

The VIII. Exercis. VVhat we are to do  
in behalfc of God Cap. I. pag. 176.  
VVhat we are to do in behalfc of the  
Saints: and namely of the B. Virgin.  
Chap. II. P<sup>a</sup>g. pag. 178.

How we are to carry our ſelues towards  
our good Angel. Cap. III. pag. 180.  
VVhat our Good Angell doth towards vs.  
Cap. IIII. pag. 181.

How we ought to carry our ſelues to-  
wards our ſelues Cap. V. pag. 184.  
How we must carry our ſelues towards  
our Neighbour. Cap. VI. pag. 186.

How we must carry our ſelues towards  
our Superior. Cap. VII. pag. 189.  
Pious meditation upon the Beads p. 193.

THE



# THE PRACTISE OF CHRISTIAN WORKES.

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## THE PREFACE.

**H**R E E things there be, wherein it is good to exercise the mind, that the workes therof may deserue to ascend

*The Practise*

ascend to the sight, & presence  
of Gods Maiesty . And these be . First , that we con-  
foud our selus in euery thing .  
Secondly , that we giue God  
thanks . Thirdly , that we craue  
and aske something at Gods  
handes . And though a man  
may indeed exercise these  
three in all thinges : yet I  
meane to accomodate them  
to such thinges only , which  
we haue to do dayly . And by  
these you may easily vnder-  
stand , how to doe in other  
thinges , and therefore to be-  
gin with your first workes in  
the morning , exercise your  
selfe as followeth .

THE

THE I. EXERCISE.

*Confusion.* **VV**HEN you  
1. put on your clothes, be you confounded, that you cloath your selfe, when as Christ was stripped, and left naked vpon the Crofle for your sake.

2. *Thanksgiving.* Give him thankes, for that he hath put on our humanity for vs, whome he knew would be most vngratefull for so soueraigne a benefit: and for that he hath clad vs with the Garment of grace, which we haue so often rent insunder.

3. *Petition.* Aske, & crave of him, that when putting on your cloaths, you cloath the naked, this worke of mercy may be pleasing vnto him, and beseech him

4. *The Practise*

to grant you the same, by the ignominy of that garment, which Herod commanded to be put vpon his backe.

1. *Confession.* When you go to Church to heare masse be confounded, for that your selfe being imperfect, you goe to the Church to prayse God, whome the Angells, that are perfect, do praise continually.

2. *Thanksgiving.* Give God thankes, that though you haue gone out of his house so often, carried away by sinnes, yet he still calleth you home againe, and standeth knocking at your dore.

3. *Petition.* Aske by that charity, wherwith the most blessed Virgin presented her Sonne in the Temple, you may deserue to be presented to God, and to be made

*of Christian workes.* 5  
made the Temple of the Holy  
Ghost.

1. When you pray, consider  
the multitude of your sinnes, &  
say with the Publican : *Lord be  
mercifull to me a sinner.*

2. Thanke God, for that  
Christ hath prayed for you, and  
hath obtained, that you may be  
heard, when you pray.

3. Craue, that by the prayer,  
which he made in the desert for  
sinners, he wil vouchsafe to grant  
you those gifts, which he willed  
vs to aske in the *Pater Noster*, and  
you shall say it ouer once.

1. When you heare Massie,  
becondued, for that you haue  
prepared your selfe negligently  
vnto it, in presenting your selfe  
before God in Massie, and forthat  
the very continuance and leng  
tyme of this benefit, which shoule

6      *The practise*  
hauē profited you much towards  
the great esteeming thereof (for  
it is a signe of Christs most high  
charity) bath made you neglig-  
ent, and so ingratefull.

2. Thanke him, for that he  
maketh you an Angell, if you  
confesse him, whome you adore  
with a lively fayth, sith it aper-  
tainteth to Angells to be assistant  
to God, and to praise him with-  
out ceasing.

3. Crave, that by that sacri-  
fice whereof this is a testimony,  
he may imparre vnto you the  
merits of his bloud: and by the  
virtue of this sacrifice, graunt  
you that abundance of teares,  
wherby to wash away your sins,  
and cause you to rise againewith  
Christ.

4. When you sit at the table  
be confounded for eating of his  
bread,

*of Christian workes.* 7  
bread, to whome you haue beeene  
so false, vnfaythfull, and ingrate.

2. Thanke him for this, that  
though you haue hitherto beeene,  
and still are an enemy to him,  
yet he hath nourished and inter-  
tayned you.

3. Craue of him, that by  
that loue, wherewith he filled  
great numbers of people with a  
few loaves in the desert, he will  
vouchafe to feed you euery day  
with the bread of his grace.

4. In busines, that concernes  
our awne profit, or our neigh-  
bours, we must be confounded,  
for that God pleaseth to take v-  
pon him our, & our neighbours  
causes, who haue beeene an occa-  
sion of hurt to our selues, and to  
our neighbours, especially sith it  
is a matter of so great moment to  
haue a care of our neighbours

A 4 good,

good and profit, in so much as Christ for that cause came into the world, that he might take upon him our, & our neighbours cause.

2. We must thanke him, for that, whereas he needed not such busines at all, yet the same are as pleasing vnto him, as though he stood indeed of them.

3. We must craue, that by that charity wherwith he layd: *I must be in these thinges, that be my Fathers,* he will grant vs to be euer occupied in those thinges, that appertayne to his honour, and glory.

1. When you suope, be confounded for your negligences committed that day, and therefore eat in sorrow, and say with the Prophet: *My teares were to me bread both day and night.*

2. Thanke

2. Thanke him, that for you who were ingratefull for the benefit of dinner, he hath prepared a supper.

3. Craue of him, that by that charity, wherwith he gaue himselfe in his last lappet, he may prepeare and dispose vs, that we may humbly receave him, and be ever vnted vnto him with the band of charity.

1. When you pray at your going to bed, be confounded for that when as Christ did vpon his Croſſe powre out prayer with so great both loue and sorrow for you, yet you loue him but a little, and sorrow for him leſſe.

2. Thanke him for this, that he dyeth, and that you liue.

3. And craue of him, that by that heauines which himself

felt dying, and his mother also had seeing him to dye, he will please to grant vs this, that both at our owne death, we may remember his, & that for his death our death may be accepted of his eternall father.

1. When at your going to bed you put off your cloaths, be confounded, for that you desire to rest in bed, and without your cloathes also; when as Christ did for you both sleep in his cloaths, and had not where to repose and lay downe his head.

2. Giue him thanks for that by those thinges which he suffered for you, he despoiled you off your concupisence.

3. Finslly crave of him, that by the payne which he felt, when being to be crucifyed, he was stripped off his cloathes; he may

*of Christian workes.* 11  
may strip vs of our euill habits of  
mind, and conditions, that na-  
ked of earthly thinges we may  
imbrace the Croſſe, and dying  
vpon it, may deserue that nuptial  
garment, which the eternal Fa-  
ther hath prepared for all thofe  
that loue him.

## THE II. EXERCISE.

**A**ND because it would be  
long to accommodate the  
forme and manner of this exer-  
cise to all our works, that which  
hath bene sayd may serue to  
shew vnto vs, how other things  
may be addrefſed according to  
the ſame rule. And if any ſhall  
please further to exercise himſelf  
in other thinges, he may vſe this  
forme and manner following.

1. When he standeth, let him

12 . . . . . *The Practise*  
remember Christ standing before  
Pilate the Judge.

2 . When he sitteth, let him  
consider Christ sitting, when the  
wicked mocking him, sayd :  
*Haile King of Iewes,*

3 . When he walketh, let  
him thinke vpon Christ passing  
through *Samaria*, and going vp  
to the Mount of Caluaty.

4 . When he is weary, let  
him contemplate Christ weari-  
ed of his iourney, and sitting v-  
pon the Well.

5 . When he rideth on horse-  
back, let him reflext vpon Christ  
sitting vpon an Asse, and entring  
into the City of *Iherusalem*.

6 . When he visiteth the sicke  
let him remeber Christ visiting  
and healing the sicke.

7 . When his good workes  
are found fault with, let him cal

of Christian werkes. 13  
to his remembrance the Iewes  
accusation, and their murmuring  
against Christ, for healing on  
the Sabbath day.

8. When any one giueth him  
a sharpe and churlish answere,  
let him thinke on that answere  
made vnto Christ when it was  
sayd : *Doest thou answere the High  
Priest?* And that blow which  
the wicked minister gaue Christ  
vpon his most sacred face.

9. When he is angry, let him  
call to remembrance that hunger  
which our Sauiour endured in  
the desert.

10. When he is a cold, let  
him remember Christ trembling  
for cold in the manger.

11. When he is a thirst of  
Christ thirsting vpon the croſſe.

12. When he is awaked frō  
ſleep, of Christ awaked by his  
Apolles,

14. *The Practise*  
Apostles, when he was a sleep in  
the ship.

13. When he is in diuers ac-  
cidents abandoned by friendes:  
or Christ forsaken of his discipuls  
leauing him, and ruuning from  
him.

14. When he departeth fro  
friendes: of our Sauiours going  
from his Mother to his Passi-  
on.

15. When his good workes  
are detraſed: of the detraction of  
the Iewes, when they sayd of our  
Saviour: *In the prince of the Diuellis  
be castel about Diuellis.*

16. When he suffreth con-  
tumely, or reproachfull wordes  
openly: of our Sauiour brought  
forth before the people by Pilate,  
when he sayd: *Bebold the man.*

17. When he is falsly accu-  
sed: of Christ falsly accused in  
*Caiphas*

Caiphas his house.

18. When he suffereth iniury : of Christ most vnjustly condemned.

19. When sorrow , paine , or sicknes troubleth a man : let him remember Christ scourged at the Pillar , crowned with thornes , and nayled vpon the Crosse , where there was not any whol or sound part in him from the sole of the foot to the crown of his head .

20. Finally when he is at the point of death : let him think vpon Christ dying , and recomming his spirit into the hands of his Father .

And thus may a man in al things offer himselfe to Christ , whome he remembreth either to haue done , or to haue suffered the like . And so of these and the like effects

effects he, who shall out of charity diligently exercise himselfe in this manner, may profit himselfe much.

And because we haue hitherto, for the most part, layd downe and proposed examples only of external things without, we haue thought good to add some few also of things internall or within, and that especially, for spirituall persons, who are not molested with the troubles, and trouailes of body so much, as with those of spirit.

1. Wherfore when he seeth that the counsaile, which out of his charity, he giueth his neighbour, is not accepted of, let him remember, that Christ gave counsaile to many, and yet they contemned it.

2. When he leeth God every where

where offended, and he is grieved and angry therat, let him remember, that Christ was once much mooved at thole, who bought and sold within the Temple, and thereupon draue them out with a whip.

3. When he seeth some spirituall friend of his to giue ouer the way of vertue, let him consider, what our Sauiour thought, and felte in himselfe, when he saw Iudas to abandone, and forsake the way of truth.

4. When he considereth, how few Pastours there be in Gods house, who exercise their function & charge as they ought, let him call to memory, what Christ thought, when he sayd: *The harvest is indeed great, but the workemen few: and for that cause how sorly he wept.*

5. When

5. When he is sorry, and gricued for his owne defects: let him consider, that our Lord saw them before they were, and was sorry for them.

6. When he seeth any fallen from the state of perfection: let him call to remembrance, how sorry our Sauiour was for S. Peters fall, who had before confessed him to be the Sonne of God, and had seen his Transfiguration vpon the Mount.

7. When he istroubled and pressed with tentations: let him call to mind the tentations, that our Sauiour endured in the desert.

8. When he seeth the society and company of the good displeasing to the bad: let him consider, how Christ was afflicted in mind, when the Gerasens, to whom he

whome, moued out of his chari-  
ty and goodnes, he came, desired  
him to depart from them.

9. When he is sorry at his  
neighbours sinnes : let him re-  
member, how Christ comming  
nare to Hierusalem wept vpon it.

10. When he seeth any to  
haue an imperf<sup>c</sup>t fayth: let him  
remember, what Christ sayd to  
his Disciples, who for their in-  
credulity could not cast out a di-  
uell: *O incredulous generation, how  
long shall I beare with you?*

11. When the bad scorne &  
mocke the good: let him remem-  
ber, how it was sayd to our Sa-  
uiour vpon the Crosse: He hath  
saued others, and can he not saue  
himselfe?

12. When they dye who  
haue liued ill: let him consider,  
how our Lord sorrowed much,  
seeing

seeing that few would profit themselves by the effusion of his bloud.

13. When he feeleth a want of deuotion in himselfe, let him reflect vpon our Sauiour, when he sayd: *My God, my God, why hast thou forsaken me?*

14. When any blasphemeth the name of God, let him thinke that Christ had foreseen it long ago, and was sorry for it.

15. When he seeth himselfe depriued of the familiarity with God, and hath an earnest desire to be most conioyned with him, or whē he wisheth to be exempted and deliuered from out of the dangers of this life, let him remember, how great charity of Christ that was, when he prayed to his Father for that very thing, in these wordes: *Father, I*

*pray*

of Christian workes . 21  
pray for them , that all may be one , as  
then Father art in me , and I in them ,  
that they also may be one in vs .

These things ( I say ) are to  
be thus thought vpon , when any  
thing happeneth , and that our  
Sauior in the like case thought  
and did the like : and to him we  
must alwayes offer and present  
whatsoever we either do , or suf-  
fer . And heerin euery one ought  
to vse much care and diligence ,  
and not to suffer so notable oc-  
cation of profiting his soule offe-  
red hereby , to escape him . Else  
it will be a note , not only of a  
fowle negligence , but also of no-  
table ingratitude , if we make so  
light an esteeme of those thinges  
that concerne our soules good so  
much , and may be easily obtai-  
ned .

Wherfore I am to intreat  
and

and exhort thee, o Soule, what  
socie thou be, not to neglect so  
great a good , but to consider,  
how easly a matter it is, that God  
**exacteth** of thee , and how great  
a thing he desireth to giue thee .  
For he asketh of thee but thole  
thinge , which thou wert bound  
to do , though he required them  
not at thy hands : for thou must  
go, walke, eate , take paines , be  
sicke, and dye at last . All which  
and such other thinges, if thou  
doest, or suffereſt for thyne owne  
sake, or for the world , besides  
that they will be laborious and  
painefull, thou shalt reape no  
fruit at all by them . But if thou  
doest, or suffereſt them for the loue  
of Christ, both thy payne & la-  
bour will be eased ( for Christ  
doth recreare them, who take  
paynes for him :) and when all  
thy

them greater then that of the diuells : Who I say , would it not confound , who hath experiance of Gods so great patience , and seeing his iustice executed in so rigorous a manner towardes the Diuellis , yet so mercifullly affoardesth him respight and tyme of pennance ? And . this ought to mooue euery one the more , for that men are wont to vse that diligence in perswading others to leaue sinne , which yet we read not any where was done to Lucifer . Neither do men draw others their like into sinne by wordes and signes alone , as Lucifer did , but also by importune perswasiōs , intreaties , money , by threats by honour , by life , and by whatsoeuer other wayes they can : in so much as the malice of men may seeme in this respect to ex-

B ceed

ceed the malice of Lucifer. And this alone ought so far to depreſe and abate our pride, and to put so great a conſuſion into vs, as by it at leaſt in ſome part, that pu- niſhment might be recompended which our finnes deserue in hell.

To this is further added, that the wickednes (not to ſay the madnes) of men, proceſſeth ſo far ſometymes, as it is wont also to prouoke the Diuell to tempt them, and to preſent them as it were weapons to kill themſelues: in ſo much as they may ſeeme to do very ill, who are wont to lay all the fault and blame of their hurt vpon the diuell, whereof themſelues are the cauſe. And if thofe, who haue drawne others into a miſchiefe, dare scarcely for very shame stand amonſt them before a Judge of this

this world, of how great confu-  
sion thinke you must he needs be-  
full, who considereth himselfe to  
be presented togeather with the  
Diacells before the Tribunall of  
Christ?

And if a man would seri-  
ously bethinke himselfe of these  
things as he ought, he might ve-  
rily ( yea & ought so) be as much  
confounded for his own malice  
while he manifestly vnderstan-  
deth, how sore punishments he  
hath deserued for his sinnes, not  
only in this life, but in that also  
which shall never haue an end.  
So doing, all will seeme light to  
him, that he suffereth in this life,  
if he compare it with that, which  
he was to suffer and endure in  
hell, if God should deale with  
him according to his deserts.  
And therefore let him with all

confusion and shame, both ac-  
knowledge his owne misery, &  
crave that mercy which notwithstanding he thinketh him  
selfe most vnworthy of.

And to the end none, who thinketh himself free from those euills, of which we haue spoken before, may be perswaded, that there is not any cause, wherefore he should be much confounded: let euery one so thinke touching that matter with himselfe, that there is no cause, why he should esteeme lesse humbly of himself, but is more bound to be ashamed in himselfe, for that the onely grace of God doth euery moment deliuer him from so many and so great euills, which if it were not alwayes present, who is there that would not fall into the pitt of finnre, and become worthy

worthy of cuerlasting punishment? And sith he hath escaped them through Gods mercy, what thankes then doth he not owe to him? And certes, they haue great cause to be confounded, who notwithstanding they do continually make an experimēt of Gods so great mercy towardes them, are neuertheles so ingratefull to him. And they ought to humble themselves so much the more, the lesse worthy they acknowledge themselves of Gods grace: and it is their part to do nothing lesse in the seruice of God, then they would do, if they were drawne and deliuered out of Hell.

If euery one would but consider this obligation rightly, and vnderstand that he is able to render God very little for the great-

nes of his benefits, he would not be discouraged at all, but would comfort himselfe with that admonition of the Prophet, when he sayth : *Let not the humble, confounded, be turned away from thee : the poor and needy shall praise thy name.*

Againe, if a man hath many thinges, for which he may confound himselfe before the diuellis, he bath no lesse cause to confound himselfe before the rest of the damned, when he understandeth, that many are condemned to everlaſting torments, but for one finne only. Wherefore what is it meet for him to thinke of himselfe, who knoweth himselfe to haue committed so many and so grieuous finnes? And verily he that apprehendeth these thinges at the hart, ought to go as far beyond them,

them, if he be ab'e, in confounding himself, as he goeth beyond them in sinnies.

And if you consider them who are in Limbo, and with how great mercy God hath delivered you from many dangers, that are wont to happen ; and brought you at length to the grace of baptism, that you might not fall into that misery : there is in truth great cause, why you should lament your so great ingratitude, and wash it away with teares : and so much the more, for that they, who are in Limbo, never committed any mortall sinne : and you, as often as you haue committed it, so often haue deserued hell. And if they for a lesse sinne are thrust down into a deep place or dungeon, with what face dare you liue vpon earth, who haue

so often offended God most grievously? And with what eyes dare you contemplate the vision of God, whereof they are for a far leſſe fault deprived? And if you consider these thinges aright, you will not dare, I know, to behould them, who are in Limbo, with attentiuſe eyes, while you compare your own ſinnes with theirs.

But the conſideration of them, who are in Purgatory, ought to confound vs ſo much the more, for that they, though now in a ſafe place, and deliuered out of ſo great euills of the world, certainte alio noſt to offend God any more, and gotten into an harbour, be nevertheleſe in paynes: but we are both turmoyled in ſtormes, and vncertaine of our ſaluation, and what ſhall become

come of vs at last, liuing among  
most crafty, and most cruell ene-  
myes, and continuall dangers.  
And if any be confounded the  
lesse, for that he vnderstandeth,  
that they are punished deseru-  
ly for their sinnes : Let him so  
thinke, that some are peraduen-  
ture there tormented by occasion  
of his either example, or bad  
counsaile, or scandall, or negli-  
gence drawne into sinne: & that  
many are detayned & heid there  
the longer, for want of his help  
by prayers, and other suffrages.  
And let this consideration con-  
found him, whosoeuer he be, for  
that he hath beene an occasion  
vnto them of their suffering, and  
paynes, and hath giuen them no  
help, or little at all towards their  
ease and releasement: and let him  
thinke, that their owne faults,

and his, be the cause, that he knoweth not, whether they are to be purged with the fire of Purgatory alone.

### THE III. EXERCISE.

*Wherein is declared, how we ought to confound our selues by the consideratio of those thinges, that we see vpon Earth.*

IF in comparison of thosc, who are guilty, we be found more guilty, what shal we I pray you, appeare to be before the thinges, that be not hurtfull at al? For if the consideration of thosc who haue sinned, doth greatly abate and quaine our pride, how much more ought the remembrance

brance of those thinges humble  
vs, which haue never yet in a-  
ny thing swarued from their  
Creatours Commandment? The  
poore Creatures of the Earth, I  
meane, which hauing but a sen-  
sitive life, do exceedingly conde-  
ne our disobedience, Ingratitude  
and negligence. For the earth,  
which produceth and bringeth  
forth fruit, doth reprehend vs,  
who are altogether vnfuitfull,  
and barraine. And how much  
doth the water, whiles it ouer-  
floweth and watreth the mea-  
dowes, quencheth the thirst, and  
doth those thinges, for which  
God hath giuen it for the vse of  
men, condemne those, who deny  
it their Creatour, when they o-  
mit to giue it vnto a poore beg-  
ger, crauing it in his name.

How doth the fire, whiles

it maketh the flesh sweet, and sauyory, censure the cruelty of those who vnmercifully handle the flesh of their neighbour? How much doth the Ayre, which continually intertwyneth our life, vpraid vs of our negligēce in the seruice of God, whome but this onething alone bindeth vs by a most strait band to serue God? And how much ought the rocks which were rent, ( though insensible) in the passion of Christ, to confound our hardnes, and inciuility.

Hony is sweet to the tast, but we are most bitter to God. The smell of flowers is pleasant, but how great is the stench of our sinnes? The plants grow, and raise themselves vpwards, but man, whiles he pursueth base & contemptible things, doth abase himselfe

himself every day more & more. And how much better for him were it to imitate euен the trees heerein, which the more rootes they take, and the deeper they grow in the ground, the more vertue do they draw from them to the bowes: for so a man, if he shoulde take deep roote of Humility, would make a great increase of vertues. And whome would not the seruices of the bruite beasts moue, especially seeing they do it to them, who by their sinnes haue made themselues like vnto beasts? And how much more worthy is he, who handleth them ill, or he, who is handled ill? Or who would not by good right meruaile, that these beasts be obedient to them, who yet are rebellious to the will of God. The silly sheep cloatheth  
you

you with his skinne, and with his flesce, and nourisbeth you with his flesh, and when as you shoulde vle them to the honour of God, you abuse these and other the benefits of God: and while you seeke a thousand wayes to satisfy your concupiscence, you iniury both God, and his creatures.

The beasts carry men vpon their backes, and easie them wearied of their labour, and therein they diligently obey their Creatour, who hath made them for that end: but you on the other side do either think vpon, or seeke after nothing lesse, then your owne end, whose part it were to allow God some rest, if I may so say, sith you recaue so much comfort and ease by his creatures in your labour and paynes.

paynes. We must not indeed thinke, that God needeth any rest, sith he is the supreme felicity of himselfe, and of all thinges else, yet such is his benignity, as he would be thought to rest in the minds of the iust, sith as he sayth : It is his delight to be with the children of men, though of them he also doth not without cause complaine in these words : I have laboured suflaying . O how great a confusio[n] ought this word to worke in vs, since by our w[ro]kes we occasion to God this payne, and trauaile, who ought to haue bee[n] to him the cause of quiet, and rest? And therfore it was not sayd of the brute beastes, but of men : I repent my selfe to haue made man.

Let this, o dust and ashes,  
humble thee : let this draw tears  
from

from thyne eyes, and this especially, whē thou findest that a creature by the seruice done thee causeth thee rest & ease, and yet thou dost not thy selfe the like towards God. And when thou giuest thy beast meate, thinke thus how much more meet it is , that thou serue them, then they thee, sith they haue never beeene rebellious, or ingratefull to God , as thou haft euer beeene , and still art .

Let the wisdome of Serpents, who are sayd to put one eare close to the ground, and stop the other with their taile, that they may not beare the voyce of t' enchanter , put you in mind of your imprudence , who haue not yet learned to stop your eares against the tentations of the Deuill. Againe, let the Ant. vpp  
brayd

brayd you of your slouth , and  
carelesnes, that prepareth those  
things in Sommer, that may be  
for her vse in tyme of winter.  
And this very thing alon condē-  
neth your negligence, who pre-  
pare not now to furnish your self  
with those merites, whiles you  
live, which you shall stand most  
in need of after this life.

And that you may haue a  
more spatiouse field, and matter  
to meditate vpon , consider the  
Bees, the silly wormes, & other  
thelike creatures, in which you  
shall find many thinges to be  
wondred at , and which may  
stir vp in you a cōfusion of your  
selfe, all which we do purposely  
omit for the auoyding of pro-  
lixity , and for that it was our  
meaning only , as it were with  
our finger to point at the matter,  
which

which euery one may thinke vpon, leaving deeper and more profound circumstances to greater and more excellent wits.

And in the meane tyme we are to admonish this by the way, that there is in euery creature great matter for our confusion, if as often as any of them shal come to our mind, or represent it selfe to our eyes, we perswade our selues, that as often we haue offended God our Creatour, we haue deserued not only to be deprived of their vse and seruice, but also they shoulde reuenge vpon vs the iniury, that is done to God. And because we see that they haue not yet done it, but do vs still seruice : how great praises and thanksgiving, togather with all humilitie, & subiection, owe we to Gods mercy, & how often

often ought we to present & offer our alacrity and readyness of seruice vnto him?

Neither let a man be afraid to enter into consideration of some other kindes of beasts, as whiles he either behoufdeith a Sow wallowing her selfe in the myre, or when he seeth a Dog licking vp againe, what he had cast vp before: let him thinke, that himselfe is much more filthy then they. And that every one may iudge thinges aright, & as reason would require, it is to be understand, that nothing of it selfe is ill, but as far forth as it is ill in the sight of God, or by Gods iudgment. Wherefore sith what we haue sayd of the Sow, and the Dog (as being thinges vnto them naturall) is not repured ill before God, the same is

not

not to be thought to be ill by vs:  
but this is rather to be considered  
what a thing it is to a sinner , or  
what punishment he deserueth,  
when he sow doth according to  
nature, whiles she walloweth in  
the myre: and he doth against his  
nature, sith he neither loueth  
God, nor serueth him:and where  
as he lyeth quietly in sinne, in  
how much more filthy myre  
walloweth he , then doth the  
Sow?and how much more fow-  
ly and shamefully returneth he  
(when he goeth backe againe to  
the sinne, that he had left before)  
to his vomit,then doth the Dog?  
And let that confound him , and  
so much the more , for that he  
knoweth it to be greatly displea-  
sing to God . And therefore let  
not the factes of some vnreason-  
able creatures call any man backe  
from

from the cōfounding of himself, but let euery one be confounded and ashamed for his owne misdeeds, who out of his free will wasable, & ought to auoid and shunne all evill . And this may serue the turne to be sayd of those creatures, that want reason .

¶ IT now followeth , that we say somewhat, how the conſideration of reasonable creatures, that is, of our neighbours, ought to confound vs . Of these ſome are our Superiours, ſome our equals, and ſome inferiours : I wil ſay a few thinges touching Superiours, ſith their authority, & power over you , ought ſo to mooue you to ſubmiſſion , and humility, while they are preſent, as unles you carry yourſelfe very lowly before them , you may ſeeme

seeme to want the iudgment of reason, who consider not, what manner of person, and whole they carry. And let it confound you, and strike a great feare into you, for that sith they are Gods Ministers, they punish you not, who haue offended the diuine Maiestie.

Wherefore if they command you any thing, if they reprehend you or find fault with you, if they chastize or mortify you, it ought to seeme light, and sweete vnto you, though too others it may seem hard, whether you thinke what you haue deserued, or whether you rememb're what you did in former tymes vnder the power of the Diuell, when I say, you serued sin vnder his standard, & were vnder his subiectiōn matters not to be emred,

dured, forasmuch as he yfed you  
for his executioner & hangman,  
when he moued you to the com-  
mitting of murder in thought  
word, or deed; when through  
your examples, or perswasions  
many falling into sinne, went at  
length down headlong into hell.  
And if you consider this so mis-  
erable seruitude rightly with your  
selfe, all that your Superiours  
comande you, will seem sweet  
especially when as they com-  
mand not to do any thing, but  
what appertaineth to a quiet life  
and full of fraternall charity: &  
you will deeme your selfe un-  
worthy of those superiours, who  
be themselues the Ministers of  
the Prince of peace, and be yato  
you a great occasion of meriting  
life euerlasting. And thus much  
touching Superiours.

¶ The

¶ THE consideration of your  
Equalis shal confound you thus,  
if you shall thinke your selfe vn-  
worthy to be layd to be equall  
to them, to whom you are not in-  
ferior in dignity, or office: for  
as much as you must contemplate  
their vertues, in which they ex-  
cell you, and are better then you  
before God. And that you may  
throughly be perswaded therin,  
thinke with your selfe thus, that  
none in what is naught, is  
better knowne to you, then you  
are to your selfe: for as much as  
you know certainly of your selfe  
that you binke and desire many  
things, and those naughtily, and  
that the secret sins of others are  
not so certaine, or well knowne  
vnto you. And if it be so, that  
you are certaine of your sinnes,  
and that you are not certaine of  
others

others sinnes, you haue iust caule  
to thinke your selfe worse then  
others, and consequently inferi-  
our vnto them. Wherefore, if  
you see any sicke, when you are  
hole and in health your selfe, be  
not proud thereof, but rather  
consider with humilitie, that our  
Father of heauen handelth him  
as his beloued child, and that  
your selfe are vnworthy of pa-  
ternall correction, and of his  
chaſtizment of loue. Againe, if  
your selfe be sicke, think that you  
haue deserued it for your sinnes;  
and that others, who enjoy good  
health, haue the benefit of it, as  
those who stand not in need of  
any great satisfaction for their  
sinnes.

If you be rich, feare this  
sentence of Chrift himselfe: How  
hard a matter it is for them, who haue

C and

and possesse money, to enter into the Kingdome of heauen. If your Neighbour be rich, thinke that God hath worthily increased his talent, for that he is a faythfull dispensour of his Masters goods.

If you be poore, ascribe it to Gods iust judgment, and to your owne deseruings, who haue either wasted the spirituall goods, that God hath bestowed vpon you, or haue not holpen your poore neighbors with your substance when you were able, and might, or with prayere, or such other like almes. If your neighbour be poore, thinke that God hath graunted him his desire, & hath bestowed a great benefit vpon him, sith in pouerty he is become like vnto our Sauiour himselfe. And if you shall carry your selfe thus in matters, concerning

*of Christian workes.* 91  
cerning your Neighbours, and  
thinke of them, and of your selfe  
as reason shall perswade you, shal  
neuer want matter of confusion.

Neither thinke, that there  
will be matter wanting also in  
Inferiours: for they though infer-  
riour in place and office, are not  
to be contemned, but are rather  
to be made the more reckoning  
of, for that God layeth the grea-  
ter burdens vpon them, as being  
stronger, and better able to beare  
them, while he dealeth gently  
with you, as with one of a wea-  
ker body, who cannot (such is  
your infirmity & weaknes) live  
as they do, sith you haue not so  
much courage, or forces, as you  
are able both night & day to suf-  
fer much, and many things. And  
if you thinke, with how great-  
lacrity & cheerefullnes of mind

most of them goe through with their trauailcs, and paynes, and with how little they content the selues in intertayning their life : finally it with their vertue and courage you compare your own coldnes and faintnes of hart , you must needs haue great matter of confusion .

When your seruants attend vpon you, let this confound you, that when as your selfe haue abandoned and forsaken Christ , and denied him due respect and honour, yet they follow you, & honorably attend you . Think moreover, that they serue you, who are created to enjoy heaven and that, while you are in sinne , and they in Gods grace , you are vnworthy your selfe to seruesthem . Let that example of our Sauiour confound you, when he wasshed his

his disciples feet: Let that be an occasion of humbling you, whē he sayd: *I came not to be serued vnto, but to serue.* Finally let their creation confound you before all, for as much as they are made to the Image, and likenes of God, and are so deare vnto the eternall Father, as he gaue his only Sonne for them.

And this ought to confound you before the Infidells themselves, when as they be created to the same Image, and Christ dyed for them all: and you ought to be more confounded before them, for this, for that they being destitute of the light of fayth, & of those things, wherewith God is wonte to comfort his, doe neuertheles endure many and great matters in fastinges, ceremonies, & such other like things:

and you being a Christian, and illuminated with the grace of the holy Ghost, and assisted & holpen with the gift of fortitude, and supported with the loue of God, be so wearyed, and do faint in every the least thing, as you thinke not your selfe able to endure a little penance: and if you do, you thinke you doe some great matter. And therefore let the Infidells stir you vp to confusion, and thinke with your self oftentimes this, that if the vertues had beeene done in Tyre and Sidon, that are done in you, they had long ago done penance in haire-cloath, and ashes, that is, if the Infidells had receaved the light of fayth, that you haue, how much more thankfull would they haue been to God, then you are?

Wherfore be sorry, that  
you

you are so vaprofitable, and such,  
as you ought also to be confoun-  
ded before the Jewes. They did  
indeed crucify Christ once, but  
yet not knowing him : but you  
haue crucifyed him so often by  
finning, whome you nevertheless  
knew to sit on the right hand of  
his Father in glory. And if they  
confound you, how much ought  
every Christia man (thinke you)  
confound you ? For if we give  
honour to the image of an Angel  
for him whome it representeth,  
in how great honour is it meete  
to haue him, who carryeth in  
himselfe the image of Christ li-  
ving, and is God by participati-  
on, as is written : I sayd, you are  
Gods, and all Sonnes of the Highest.

And to make an end of those  
things, that concerne our neigh-  
bours, one thing is to be obler-

ued, which I thinke greatly hel-  
peth to the conseruation of con-  
fusion: and this is, that the Di-  
uell doth on all handes, and by  
al the wayes that he can, opugne  
this Exercise, and so mightily,  
as a man needeth to vse much di-  
ligence, who meaneth not to re-  
ceave any hurt from him. And  
therfore it behoueth vs to haue  
gotten such an habit, as whense-  
ever we haue any thing to do, or  
deale in with our Neighbours,  
we haue, and carry that respect  
to euery one, as though they  
were all either our betters, or  
maisters, and heare them speake  
with that attention, as if God  
himselfe did speake by them; &  
our speciall care must be, that we  
beware to prefer our owne iudg-  
ment before theirs. And herein  
we are wont to offend for two  
causes.

causes.

The one is, for that none is a competent and fit Judge in his owne cause: the other is, for that sometymes out of flatering our selues, and often out of ignorance we cleeme not of matters, as we ought, and should do: in so much as thereupon the subtil, and crafty are recommended for wise, and such as scoffe at all thinges, are reputed prudent and discrete, whereas we are notwithstanding to deeme the contrary of them. Wherefore the securest and safest way in the priuileges both of grace, and of nature, is to feare, least we be deceived, and also to give the glory to God in all things, that we shal see in others, and ever to interprete all in the best manner. And if they should happen to do any

thing, that may not seeme aright  
we must not censure them ( sith  
we may not be any others iudge  
but our owne ) but we must ei-  
ther excuse the fact, or by tur-  
ning our mind from that matter  
consider their good deedes, and  
compare our owne vices with  
their vertues, that we may not  
overslippe, in doing otherwise,  
any degree of confusyon in our  
selues.

And therefore if we shall  
see any to sinne mortally, let vs  
thinke, that he either did it of  
ignorance, or is already returned  
into Gods grace by pennance &  
repentance, and that, that sinne  
will be vnto him an occasion of  
doing greater pennance heere, &  
withall of more perfect glory in  
heauen. And that no occasion of  
confounding our selues may be  
lost,

lest, we are to obserue, in conuersation, where greater daun-  
gers are wont to be, that it any  
speake of meeknes, he call to  
mind his own passions of anger:  
if mention be made of beautifull  
things, he remember the fowle-  
nes of his owne sinnes: if speach  
be had touching the power and  
might of great personages, he  
consider how he is him selfe no-  
thing, and how he can do no-  
thing, cuen then also, when he  
laboureth most of all to do some-  
thing: if a man speake of auarice  
let him reflect vpon his owne  
inordinate desires: if of humili-  
ty, let him think vpon his own  
pride, & so in the rest. When me-  
tion is made of vices, let him re-  
member his owne: and when  
talke is had of vertues, let him  
call to remembrance, how he

wanteth them. And thus doing he shall ever haue store of matter of confusion in himself, and that in conuerlation especially, wher there is greatest danger of omitting and forgetting the confounding of our selues.

¶ But to come nearer to that confusion, which ariseth of the consideration of our owne af-faires, we are to touch some few thinges briefly, a more profound and more exact consideration whereof we leave to the Reader himselfe.

Wherfore let this confound a Prelate, that where Christ sayth: *I give my life for my sheep:* himself is so negligent in feeding his owne sheep, as he knoweth them not all.

If he be a Priest, let him confound himselfe, and consider, when

when as our Sauiour sayth : *VVho ministreth unto me, let him follow me:* what way he hath held himselfe & what he hath done with thole hands, wherin he is wont in the sacrifice of Masse to hold the very body of our Sauiour,

If he be a preacher, let him be confounded, that he exerciseth the office and place of Christ, & yet followerth not the examples of him , whome he preacheth , neither doth the works agreeable to that which he saith, & let him remember that of the Prophet : *The speaches of our Lord be chaste speaches:* and let him consider, if he be not a vessell cleane inough , how great confusion he is worthy of: and let him feare this saying of the same Prophet: *God sayd vnto the sinner, wherefore doſt thou deliuer my iustices, and takeſt upon thee*

to deliver my testament by thy mouth?  
And if S . Paul were afraid , least  
when he preached to others, him-  
selfe might become reprobate,  
what and how great cause hath  
euery Preacher to care, & greatly  
to confound himselfe?

Againc, let Schoolemaisters,  
and such as teach , be confoun-  
ded, as those that stand most in  
need of confounding themselves.  
For the Apostle layth : *Knowledge  
puffeth vp.* And if any be proue for  
his knowledge and learning, for  
that very cause he ought to be  
most of all confounded , for as  
much as in that behalfe he is  
more wile, & hath a better con-  
ceit of himselfe, then he should ,

Let the Disciples & Schol-  
lers be confounded for their ig-  
norance, who vnles they were,  
and should be taught, are like to  
the

the brute beasts: and also for that they both little profit in learning themselves, and do as little good to others by that which they knowe, when as notwithstanding the more they excell in wisedome, the more ought they to profit many. Finally, for that the more learned they are, and more increase in knowledge, the more they add to their payne, & sorrow.

¶ But the Religious man, ought to be confounded much more before Infidells, and before the rest of Christians, sith to him there is not only giuen the light of fayth, but also is made participant by a special priuiledge of a life, deuoid of all solicitude, & care. Let him be confounded, for that he is chosen out of many thousands, who if they had been called

called, would haue beeene much more graciefull, and more pleasing to God. Let him be also confounded, for being so negligent, and distracted in the Quire, where the Angells assist before God : let him be confounded for the seruices done him by the brethren in the Kitchin, in the infirmary, and els where, who is not worthy either to be serued or assisted by any, or who shoulde serue or assist any other himselfe. Let the meate set before him in the Refectory to care, confound him, which God causeth to be prepared & made ready for him without any his payne, or care at all. The apparel also that he weareth, and all the other prouision of the house prepared for his vse, together with those things which men, by whose

whose trauaile, and paines, industry, and skill the feldes and grounds are plowed and sowne with corne, and through whose care all thinges, yeilding forth fruite, are brought to ripenesse, and in conclusion returne to his profit. And above all things this should confound him most, for that he is called Gods seruant, to whome neuertheles he oftentimes becometh an enemy. Which verily is a name in which the most B. Virgin did after a sort glory, when she called her selfe Gods Hand-maid.

Againe, let nothing confound a Religious man more, then Gods bouse, wherein he dwelleth as a child of his, when as notwithstanding he is so far frome the perfection of his Father of heauen, & as many staps as he hath

hath made therin, in so many as it were waues is he plunged in the sea, and gulfe of confusion. For if holynes besemeth the house of our Lord ; how doth God endure iniquity in it? Or why be not the cold, and indeuout thrust out of the house of prayer? Againe, if Gods house be such a place, as the great both King & Prophet David chooleth rather to dwell in it, then anywhere els, and holdeth himselfe for contemned and outcast in it, for the blisse of beaué, how great ought the confusion of that man to be, who abideth in it against his will? Or if he stayeth willingly there, is nevertheles iugratefull to God, for that his so great a benefit?

Moreover let al the Ceremonies of Religion confound him, whē as he either understandeth not what

what they meane, or marketh the  
not, or thinketh the burdenous,  
or els careth not for them, as no-  
thing profiting him.

Let him be confounded,  
when he asketh almes for the  
loue of God, sith it is a matter of  
singular priuiledge: and let him  
thinke, what a matter it is that  
God, as one who standeth in  
need, maketh himselfe a debtour  
for him vnto them, who giue  
him any thing when he beggeth,  
and hath put him in trust with  
his treasure. And if he hath sta-  
ny tyme not spent thole thinges,  
that are giuen him for Gods sake  
to thankse, for which he craved  
them, let him be confounded  
as sacrilegious, who deprivest  
God of that, which others at his  
intreaty did giue to God. Let  
him thinke, that when he beg-  
getteth

geth as a poore beggar, vntles he  
be poore in mind, and intention  
he craueth vnder a falle title: &  
if he asketh of curiositie, and a-  
gainst that which Gods will is  
he shoule do, he is a deceauer, &  
robbereth the neighbour of his  
moneie, after the manner of those  
who begge with falle & forged  
Licences.

Finally let him be confoun-  
ded, for that when he asketh in  
the name of God, he doth the of-  
fice of the Angells, who as Gods  
messengers do euer beg of men;  
of some to reliue and help the  
poore, of others to pardon and  
forgive the iniuries don to them,  
and of others to give the honour  
and glory that they owe to God.  
And when he shall receave almes  
let him be confounded, for that  
he is ingrate, and thankles both

to

to God, and to his Neighbour. And by so doing, when he is to aske any thing he will beginne to be confounded, as one, who understandeth and knoweth wel how great an obligation it is, wherunto the almes receaved bindeth him , and he will craue only what is necessary , sith the greater his band, and obligation shal be, the more he shall take.

And when he goeth in pilgrimage, let him beware, that this thought enter not into his mind, that he thinke himselfe to lead an Apostolicall life, but let him rather thinke, that it is appointed him for his penance. And if he be of the number of the recluse, or of such as liue in Cloisters, let him thinke, that it was our Lords will to remoue him, as an vntruly and vntamed beast,

70      *The practise  
beast, from the conuincation and  
company of men.*

¶ If he be a King, or a Prince let him be confounded, for that he is in that state, which our B. Saviour fled from, when the Iewes would haue created him a King. And meruayle it is, that any dare take that charge vpon him, which Christ himselfe refused, vnles he peraduenture take it for his Crosse, and vndergo it for the loue of Christ.

¶ Let owners, maisters & such as be possessed of Lands, be confounded for being very diligent in gathering & heaping vp rents and reuenuewes, and as negligent on the other side in punishing publique finnes. And let them be afrayd for vsing money & other goods, as their owne, and for not remembryng him, at whose hands

of Christian workes. 71  
handes they haue receaued and  
had all. Let them be confound-  
ed for making great esteeme of  
themselves, when they relieue  
the poore with almes, whiles  
they thinke not, that they giue  
what is anothers, and render vna-  
to God what is his, and that God  
doth them a great good turne,  
and pleasure in that, in which  
they thinke themselves to doe a  
benefit. And if they ought to  
confound themselves even then,  
when they giue alms, how much  
more are they to do it, whē they  
spend their money in vaine, and  
wastefull yses.

¶ Againe, a Knight must  
thinke, that he bath taken the  
sword vpon him for the defence  
of Gods holy Church, Catholi-  
ke, and Apostolicall, and for the  
advancement of Gods honour.

And

And if the desire of his own honour take away the memory, & remembrance of the other, and he preferre his owne honour before that of God, what is he els then a persecutor of the Church of Christ, and his Ghoſpell? And therefore let him be confonnded as faythles, and false to God, and let him thinke, though he be held & deemed for a man of honour amongſt men, that he is yet but a ſlauce of ſin, & for that cauſe by the iudgment of God, and of his Saints in no ſort worthy of honour, but one ordeyned, and deputed to be puniſhed in Hell for euer.

Let ſeruants be confounched for being ſo ſollicitous in gayning the fauour of their Maifters: which diligence if they had vſed in the ſervice of God, how

how much sooner had they found  
more true fauour at his hands,  
for to serue him then others?

T Let Judges thinke, with  
what severitie they pronounce  
sentence against the guilty , and  
let them bee confounded for not  
apprehending nor fearing the  
judgment of God , of which it  
is written : Most hard judgment  
shall bee to them, who rule and com-  
maunde.

Let the Aduocates bee con-  
founded, that though they pa-  
tronize , and defend other mens  
causes , yet they are very neglig-  
ent touching their owne con-  
science : neyther let them bee  
proude for that they see others  
so need their helpe : for they  
stand themselves in need of the  
help of many also, even in those  
things, that apperteine to their

Let the Phisitians bee confounded, when they consider, how they handle their patients; And if they knew, when them-selues should fal sicke, with how great diligence would they seek & procure the recovery of their health? Let them also thinke vpon the wounds of their soules, and therat bee confounded, for that when as they bee called phisitians, yet they are more skillfull in procuring of their owne ficknes by sin, then in putting it away.

Let Merchants be confounded for the care, which they vse in buying cheap, and in selling deare, and for those things that they remayne ignorant of; and know not how to buy the kingdome of heauen, which is giuen

*Gratis*

**G**ratia: and yet they buy Hell,  
which both costeth them deare,  
and is possessed with paine.

**T** And to come to the tra-  
demen of the common wealth,  
let the Taylors be confounded  
and ashamed, who take so much  
care and study in making other  
mens apparel, while themselves  
are notwithstanding very neglig-  
ent in conserving their owne  
garment of innocency, which  
they receyued in Baptisme.

**L** Let the Shoomakers be co-  
founded, who though they be  
able to enter & pierce most hard  
leather with their alls, will not  
for all that suffer Gods inspira-  
tions to enter into their minds.

**A** And whose wit may  
serue him to speake of the state  
of Women as it deserveth, in  
these tymes especially, in which

the vanity of them is growne to  
so great an excesse.

Wherefore let Virgines be  
confounded for hauing thought  
vpon marryage. For though it  
bee a thing lawfull , yet how  
much better is it for them to be  
contented with Christ for their  
spouse alone : and they would  
indeed content themselves with  
Christ alone , if they should  
loue him with all the loue they  
are able.

Let the married be confoun-  
ded for being ouer diligent , and  
curious in decking themselves ,  
and in wasting and spending so  
much tyme and money in that  
respect : and contrariwise for  
being most negligent , and care-  
lesse in putting on Christ. When  
they put their chaines of gold  
about their necccks , let them re-  
member,

member, that Christes chaines  
were of yron, and were put vpon  
him for his ignominy, and dis-  
grace. When they put on their  
bracelets vpon their armes, let  
them thinke vpō the binding of  
Christes hands. When they cloth  
themselves in their gorgeous &  
costly array, let them remember  
that Christ had a garment most  
ignominious put vpon his back.  
(And let not onely Women, but  
men also be confounded who,  
when as they weare such gay &  
costly apparel, do not in wre  
Christes reproches, as they ought.)  
And if they would but consider  
the workes of their hands they  
would, no doubt pull their rings  
of their fingers, as from members  
that are not worthy the setting  
forth, sith they haue done works  
ynworthy Christian women.

D 3

Lct

Let widowes be confounded, who so grievously lament the death of their husbands, for that sith God hath taken away from them all the impediments of perfect Love towards him, they be so thankles for so great a benefit; in so much as they may seeme to give to vnderstand, that they were better content with the creature, then with the Creatour; and that they in a manner make no reckoning of God by taking the death of their husbands impatiently. For they complaine, that their husbands be taken from them: but indeed God hath much more iust cause to complaine of them, who sceth himself to be contemned by them. And therefore let them be confounded, and let them heare how our Lord complaineth of them.

them in these words : They haue forsaken me , the fountaine of the lyving waters , and haue digged themselves decayed cisternes , which are not able to hold water . And that : YF haſt mi- quity haue they ſound in me , for that they haue eſtranged themſelues from me ?

And this may be inough touching diſſerent ſtares , leaſt we may leeme to excede and go beyond the bounds of our intended brevity : and withall for that it is an eaſy matter , of what we haue ſayd to make a conieecture of other things , and roſet them downe . And if any will diligently conſider those things , that we haue remembred before , he may euer haue occaſion of coſounding himſelfe .

And now to come to our inward powers : be thou , O Mad-

confounded touching thy Memory. For sith thou knowest, that thy Creatour hath giuen thee this wonderfull power for this, that thou mightest remember him both cuer and sweetly; yet thou hast lodged many base and contemptible things in it, and therein hast so occupied and busied it, as thou hast scarce tyme or leasure to remember him who gave thee it, in so much as it serueth nothing at al lesse then it doth the Creatour. Wherefore be thou confounded and ashamed, for that thou hast abusid it to the iniury of thy Lord; and for that whereas thou art often put in mind by the Church, who thou art, by ashes every yeare putt vpon thy head, and by saying of these words: Remember man, that thou art dust, and to dust thou

thou shalt returne : and of the Scriptures , one while of thine end , when it sayth : Remember the last things : and another while of those things , that Christ suffered for thy sake , when it sayth : Remember my poverty , and my transgression , the gall , and wormewood : And of other things often at other tymes ; yet thou seemest to remember nothing lesse then these and the like , and hast iust cause to weepe , and to say with the Prophet : My soule refuseth to be comforted : I was mindfull of God , and , I was delighted : and , to be confounded the more , for that thou hast sometymes recreated thy selfe in the obliuion of God .

And now to come to the Vnderstanding , how large a scope of confusion doth represent it selfe in it to thee , which for as much as it vnderstandeth that it

is created to this end , that it  
might vnderstand the supreme  
God, doth notwithstanding often  
thinke not only vpon vaine un-  
profitable and transitory things ,  
but also most bad : and is finally  
occupied in those things , where-  
unto it knoweth it shoulde not  
attend . Thou haft , certes , iust  
cause to weepe , and to lament  
this ill of thine , with all the  
confusion , thou canst possibly  
procure , and stirre vp in thy  
selfe .

And what shall we say of  
the Will , wherewith , when as  
thou shouldest loue God aboue  
all things , thou haft affected  
those things , which it is a shame  
to thinke of , much more to  
speake ? What ( I say ) shall I say  
of thee , o blind Will , which haft  
preferred the pleasure of thy  
senses

senses before the goods of heauē? Which whē the tweet charity and loue of God might place a- mōgest the Scraphims, the soule and filthy loue of the world hath throwen down into hell. Thy powers, O soule, ought wor- thily to confound the, in which thou hast so fowlē an image of God.

Thou mayest indeed, and oughtest with greife to blame them with these words: Behold Adam is become as it were one of us: and to complaync of them in this manner: VVho, O powers, who O iimage of God, I say, hath maried you? who, O Memory, hath spoyleſt abē of the memory of God? VVho, o Foun- derþanding, hath deprived thee of thy judgment? VVho, O Will, hath de- ceyned thee? O how filly, O soule, may this be layd of thee: Her-

Princes are become as Rams, not having  
pastures to feede in? For as Rams,  
when they find not pastures, thy  
powers, as though they had not  
any pasturing in God , haue  
sought out imposioned pastures  
to feed in , & for that cause their  
forces faile them , and therefore  
thou oughtest to be exceedingly  
confounded in thy selfe .

Let vs passe ouer to the Sēses.  
God bath indeed giue thee eyes,  
that by beholding the beauty of  
his creatures, thou mightest loue  
him in all and every thing , and  
giue him thankes for al: but thou  
contrariwise makest hauecke &  
wast of all thjngs , that thou  
seest , cyther as one raging and  
madde with anger , or desiring  
with a covetous minde . And  
therefore when as thine eyes  
ought to bee euer before God:

(4)

( As the eyes of the handmaid in the bâds  
of her mistres ) they do often be-  
come Basilisks , which with  
their sight do kill whatsoeuer  
they looke vpon .

Wherfore bee thou con-  
founded , for hauing conserued  
the light, that hath been giuen  
thee, into darknes : for shutting  
thine eaves against holy inspira-  
tions , and opening them to beare  
murmurings and detractions ;  
for accuring men with thy  
tôgue ; wherwith thou shouldest  
haue blessed them : for hauing  
accustomed thy selfe to this , that  
nothing might be vnpleasant to  
thy self , and yet thou feelest  
not the loathsome stench of syn :  
And finally for that all seemeth  
hard to thee , if thou were to suffer  
any thing for Christ , and that  
against sweet , which thou condic-  
... 222001  
... zell

rest for the world . Wherefore lament the euills and miseries of thy Sences, and let the remembrance thereof draw and wrest from thee humble , and harty scarcen and those full of confusion .

And if al this be not inough let thine Head confound thee , for that it is not yet pricked with thorns : let the haires of thy head cōfoud thee that they are not yet pulled of : let thine hands , and feet confound thee , that they are not pierced through with nayles : finally , let the rest of thy members confound thee for that they cannot bee moued , but by the vertue and power of God ; and yet thou hast persecuted Christ with thy feet , wounded him with thy hands and works , and hurt him with thy tongue .

*of Christian works.* By  
tongue.

Finally, if thou consider the matter with an upright iudg-  
mēt, thou art alone vnto thy selfe  
a great matter of confusion. For  
there is not any thing in thee,  
whercof, if thou diligently be-  
thinke thy selfe, thou oughtest  
not greatly to be confounded.  
And if there be many things  
within thee, which thou vnder-  
stand not, cuen for that alone  
thou haft most great cause of cō-  
fusion, for that thou knowst not  
thy selfe throughly. For what  
thy soule is, or what it hath in  
it, or how it is vniited to thy  
body, or how it is to be seuered  
from thy body, if thou demand  
of thy selfe, I know thou canst  
not answe me. And if thou be  
so ignorant in things appertay-  
ning to thy selfe, how ignorant,

I pray thee, must thou needs be  
in matters that concerne otheris?  
This in the meane tyme is true,  
that both in those things that  
thou knowest touching thy self,  
and in those that thou knowest  
not, there is presented thee great  
and abundant matter of confu-  
sion.

And if any should in this  
place obiect vnto me, that there  
is not found matter of confusion  
in good workes, but in the bad  
only; I would stand in denyall  
thereof, for as much as I am of  
opinion, that we ought to be  
confounded in our good works  
also, for this; for that we be so  
weake to good, & again so prone  
& ready to yll, as it is more to be  
wondred, that any good could  
proceede out of so corrupted a  
nature, then a Rose to grow ou

of

of a rose-bush. For it is naturall  
for a rose-bush to bring forth  
roses; but mans nature alone  
cannot of it selfe produce a good  
or perfect worke, for as much as  
nothing can be pleasing to God  
without his grace . Wherefore  
he , that meruaileth at a Rose  
growing amongst thorns, ought  
to wonder much more, that any  
good is done of himselfe , and to  
be so much the more confounded  
for that he seeth , that God , as  
in a barraine soile , and such as  
were worthy to be destroyed  
with salt , for the most great sins  
commited against God , worketh  
wonderfull matters , and perse-  
vereth & continueth to manure  
and husband it . And therefore  
we may , and ought to be con-  
founded, not onely of our bad  
works, but of our good also. For  
if

it we do any good , God hath begun , prosecuted , and accomplished the same in vs : and it is our part , as a thing peculiar & proper to vs alone , to confound and humble our selues more and more , who haue so often resisted God , and haue through his clemency and mercy escaped that punishment , which we haue so many wayes most worthily deserved .

### THE V. EXERCISE.

*Wherein is delivered , how we may be confounded by the Contemplation of Celestial things .*

I Scarce know how to speake of martyrs of Heaven , who haue

haue byn so far from delivering what was fit to be sayd touching earthly things, in which there is ministred vnto vs so great and abundant matter of confuson. There is indeed euē in the only contemplation of the motions of the Heauen, great matter of confusion, if we compare the disorder of our owne actions with so admirable an order. For what should I say of the Planets, which we know euer both to receaue a vertue from their superiors, and to communicate that againe, which they haue received, continually to their inferiors. And of all things it is man alone, who is an impediment vnto himselfe, that he receiueth not the benefit of the influences from aboue; & when he receiueth them, he neglegeth

to impart the same vnto others : And whereas all the Heauen & the stars receave light from the Sunne ; man alone refuseth to cloath himselfe with the light of justice , and as it is written . loueth darkenes , more then light .

And if we contemplate the Angells , how much I pray you , will their purity , and innocency confound vs ? how great a confusion ought this to strike into vs , that we neglect their necessary counsails , giuen vs with so great wisdome and charity ? Words will indeed fayle me , in my desire and willingnes to express our confusion , as were requisite , whether we compare our celerity to the loue of the Seraphims , or our ignorance with the knowldeg of the Cherubims .

And

And if any may peraduenture thinke the Angells ouer high to compare our dust, and ashes with them ; let vs come lower to the Saints, who somtymes consisted of flesh and blood as we do ; neyther was humane fraylty vnto them, as being men, an impediment, but that they wrought many great, and wonderfull works for the honour of God. And therefore let the deeds of the men of Heaven, confound the works of the men on earth : let the constancy and courage of the martyrs in their torments confound our inconstancy in good purposes, and our infirmity and faintnes of hart. Let the penance of Confessors, and their austerity of life confound our pleasures, delicacy, and ease : let the Virgins

purity , and especially that of our Sauiour, and his immaculate Mother , cōfound our turpitude. And this aboue the rest, for that, where we be most obliged to the most sacred Virgin for the education and bringing vp of her sonne, who was to be offred for vs to the eternall Father vpon the Crosse ; we never can in the least requite so great a benefit, but are wthal vngratefull; in so much as we should not dare for very shame to crame any mercye at his hands.

But who can be sufficiently confounded in the cōsideration of Christ, or what depth of confusion may serue the turne here, when a man considereth Christ, whom he hath for his only remedy & refuge, so to haue beene condēned by himselfe as our Sauiour might

might worthily say: I am cast from  
the face of thin eyes. For thy tepidity  
slouth & drowsynes hath woun-  
ded his feete: thy inobedience  
hath opened his syde: thy works  
haue nayled his hands fast: thy  
tongue hath giuen him gall to  
drinke: finally ,thy pride hath  
crowned him with thornes .  
And to speake in one word ,  
there is not any thing in Christ,  
which when thou seest , ought  
not worthily to confound thee.  
And therefore it is written : *Let  
the proud be confounded , for that they  
have done iniquity against me.*

And what shall we now say  
of the confusion which the con-  
templations of the most sacred  
Trinity causeth. Or how great  
that the confusion be before God,  
if it was so great before the Di-  
uells? With what eyes shall you  
dare

The Practise  
dare to looke vpon the Eternall  
Father, who haue not only not  
receyued his only sonne, by him  
sent to recover the inheritance,  
that you haue prodigally wa-  
sted and spent, but also forced  
him to dye the death of the  
Crosse? What accoupt will you  
make for the inheritance, where  
with you were put in trust?  
And what will you answere for  
those both temporall, and spiri-  
tuall goods, which you haue had  
and receyued of him?

Againe, what can you haue  
to say to the Sonne of God, who  
suffered all for you? He may in-  
deed worthily say to men: Let  
them be confounded, for that,  
when as I God came down from  
heauen into earth for their sake,  
and vouchsafed to become man  
for the savinge of their soules, yet  
they

they will not leaue their filth of  
sone . Be thou confounded , O  
man , lish I loued thee first , be-  
fore thou louedst me : and seeing  
I serued thee , before thou seruedst  
me . Oh hard and yron harts of me ,  
who , though they see me bound  
to the pillar , scourged & woun-  
ded for loue , had yet rather be  
bound to syn , then to cleave to  
me , and to preferre the loue of  
me before that of the world : ney-  
ther do they vnderstand , how  
cruelly and vnmercifully they  
are scourged of the Diuel , whiles  
they be fettered in the bands of  
syn .

I gave vnto man my very  
bowells, which he might im-  
brace, and cleave fast vnto , as to  
a most firme and stable pillet, &  
yet he maketh no accompt of  
me, and followeth those things,

E that

that worthyly condemne him before me. O ingratitude of men! o lenesse minds of men! the bruit beasts do me seruice, the trees & plants praife me, and of al things man alone acknowledgeth me not, but like a mad dog, who bitteth his maister, rileth against me, beeing worthy whome the earth shold open, and swallow down.

Be thou confounded, o man, for whome I became a meeke Lambe, and cease thou at length to be a fierce and raging Lion. I imbrace and loue thee with charity, and thou whippest me with the scourge of desire; and when I set thee forthwith the precious margarites of humilitie, thou crownest my head with the pricking thorus of pride. Let men at length understand, that they haue

haue receyued goods, not to be shut and locked vp in chefts, but to be giuen out to the poore. Let them consider, how hartily and affectuously I loue them, whome I, by them being cast into prison, will deliuere from out of the dungeon of hell: and whome they cease not to crucify with ingratitude, I by charity will bring backe againe into the way of charity.

Be thou confounded, o man, whome when the Angells behold, they then contemne, and the Duncells deceyue, and in my sight condemne. Be thou confounded, I say, & feare my iudgements, and vntill thou be heere confounded, and bewaile thy syns, a great, and bitter confusio[n] stendeth thee. Whome would it not confound, for that

I God, and Lord of all do, like  
the hunter, contynually seeke at-  
ter and pursue men, that they,  
who cost me so dearly, may not  
in any case perish, while they stil  
cuer fly from me, as from an en-  
uenomed serpent? Why do they  
not feare me, and my iudgments?  
Why do they not chang, and a-  
mend their liues, who knowe  
neyther the houre, nor day of  
their death?

And what answere will you  
make to the holy Ghost? or  
with what face will you dare to  
speake vnto him, who haue shut  
the gates of your soule often a-  
gainst him, and haue so impu-  
dently and wickedly thrust him  
out, that you might admit and  
receyue in the Diuell?

Be ye confounded, o wret-  
ched men, whome notwithstanding

*of Christian workes.* for  
ding God hath created to be his  
children , who is in heauen ; yet  
you scarce euer do workes wor-  
thy your beauenly Father. There  
is in him endles meeknes and be-  
nignity , and he is euer ready to  
remit and pardon sybnes : but  
you, full of iniquity , do not on-  
ly not forgiue the iniuryes done  
you, but do further iniure those,  
who haue never deserued any c-  
uill at your hands . There is in  
him surpassing goodnes, where-  
by he doth good euen to his e-  
nemyes , while he ever conser-  
ueth them : but you also do euill  
to your friends . There is in him  
everlasting wisdome , and won-  
derfull prouidence , wherewith  
he governeth all things : but in  
you there is an extraordinary de-  
sire to overturne and destroy all  
things, so you may raigne , and

be kings alone. And therefore our Lord reprehendeth you by his Prophet in these words: *Will you dwell alone upon the earth?*

## THE CONCLVSION.

MATTER faileth me not, but tyme, and therefore this may serue the turke for the prudent Reader, who of a few things may gather many more, and thercof reape the fruite of Confusion, and of humbling himselfe, especially if he exercise himselfe in them continually, and diligently: which every one ought to do with the greater care and circumspection, for that therein consisteth the greatest part of spirituall profit, for the knowing, and acknowledging of

of our great infirmity, and misery.

And they who haue attayned this, and haue begon to build vpon such a foundation before laied, may with safty proceede in building, and go on forward in that spirituall edifice : and they that build their worke in any other manner then this which we haue said, when they haue once raised it high , it is wont to fal to the ground againe. For it hapneth , that the comforts of prayer , which are wont to helpe to the furthering, and increasing of vertues , vnles they be supported and conserued by Humility, do degenerate into false, counterfaite, & deceitfull consolations. So the desires of good things be indeed good, but if we so ascribe them vnto our selues,

as we acknowledge them not for Gods benefits, we both greatly deceauour selues, and can not possibly build any strong matter vpon so wcale a foundation.

Wherefore who meaneth to haue his works perfect , must both begin them with confusio[n], and conserue them by it: neyther must he be so hardy as to proceed in any thing without confusion accompayning the same. And so it will follow, that he, whoneuer forgetteth to confound and humble himselfe, shal neuer be forsaken of God ; who neuer despiseth a contrite & humbled hart, but willingly conuerseth with the humble and lowly . And this we may say is the wedding garment , which whosoeuer shall haue vpon his backe , he shall

never

of Christian workes. 105  
never be shut out from the wed-  
ding feast.

This is the badge and livery of Gods children: this he must haue and weare, who hath a wil to follow Christ, because he did weare it himselfe, when he said: My basifullnes is al the day long againſt me: and the confusion of my face hath couered me ouer & ouer. And if confusion did also couer Christs face ouer and ouer, who was the looking glasse of the Angells, and the glory of the Saints: why shoulde it not couer the face of a synner ouer & ouer? Or who but he, that hath it on, dare come into the sight of God, sith it is written: Let them, who detracche me, be clad with shame: and let them be couered ouer and ouer with their confusion, as with a double?

Marke further, what our  
E 5 Lord.

Lord sayth: Upon whome shall my spirit rest, but upon the humble, and contrite in hart, and dreading my speeches? And if God contound the iust, the synner must not thinke to escape, especially sith not oly the iust on earth, but also the Saints in heauen are clad with this garment. And no lesse may be vnderstood by the words of the Gospell, when they speake vnto Christ in the day of iudgment in these words: when did we see thee an hangred, and we fed thee? That is, they speake as men astonisched, and wondring, that by so little works they haue merited so great rewards.

And the same is sufficiently insinuated by S. Augustine, when he bringeth them in saying thus, Lord, why hast thou prepared so great and such glory for vs? And if this Humility

mility raiseth vs vp into heauen,  
it is reason that we imbrace it  
here, and that we commit our  
selues vnto it , as to a sure anker  
in a dangerous tempest : and that  
we doubt not , but if we rely v-  
pon it , we shall get ouer the  
stormy and dangerous sea of this  
miserable life , and in the end ,  
through Gods mercy , arrive to  
the safe port of Heauen . Amen.

E6.

A.



A  
SHORT RVLE  
How to liue well.

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THE VI. EXERCISE.

*Of the things, that man is to  
know for the sauing of his  
soule.*

CHAP. I.

**A** Christian man, that wil  
lead a good life for the  
sauing of his soule, must  
know three things. 1. His end,  
for

for which he was made and created. 2. The meaneſ, neceſſary & profitable for the attayning of his end. 3. The manner, and way, how practise the ſame.

*Of the End of man.*

**C H A P. II.**

**T**H E last end of man is euer-latiſt blyſſe. For he was created by God to be forever happy in paradise: And his ſoule being once ſeparated frō the body, ſo it be free from rayne of syn, shall be conducted by his good Angell into heauen, there for all eternity to enjoy the viſion of God. And after the worlds conſummatiōn, man ſhall enjoy his end of beatitude wholly, both in ſoule and body, which ſhall be againe

againe resuscitated and conioyed to the soule, to appeare before the oueraigne Judge; and of him to receyue the reward of life everlasting. But , alas , many there be , who never shall ariue to this end, for which they were created, because they put not in practise the meanes requisite for the sauing of their soules. it is therefore good and needfull to know, what these meanes be, & how they are to be practised.

*Of the meanes to come to  
our End .*

C H A P . I I I .

SOME meanes there be absolutely necessary towards the attayning of our last end: & some againe very profitable for the

the same respect. The necessary meanes be principally three. 1. A man must haue faith, and beliefe in God, and further belieue al that which God hath revealed vnto vs by his Holy Catholike Church, because it is infallible verity: he must haue knowledge of the things, that concerne his saluation which are declared in the Catechisme; whereby it appeareth, how maynly it importeth all to know and vnderstand the principall points of Christian Doctrine comprehended in the said Catechisme.

As touching God he must know, that he is omnipotent, most wise, most good, most iust: that he hath euer been, and euer shall be: that he is every where: that he seeth and knoweth all things: that there is but one God in

in three persons, the Father, the Sonne, and the holy Ghost, who be al of one and the same Nature, of the same Omnipotency, Wisdome, Goodnes, and Perfection.

Also that the second Person, in Trinity, which is the Sonne of God, became man, and tooke mans flesh in the wombe of the sacred Virgin Mary, by the operation of the Holy Ghost, & that he hath redeemed vs by his most paynetfull death.

2. We must hope in God, because he is our supreme and soueraigne good.

3. We must loue him above all things seeing that for his soueraigne bountie and goodnes he is most worthy of our Loue. And the loue of God is demonstrated and practised in observation

tion of his Commandments, and of the Commandments of the Church, and in abstayning from all syn, and in particular from mortall, because the same is wholly opposite to him, and diuerteth vs absolutely from our end. And we must loue our neighbour, as our selues, for the loue of God.

Other meanes there be, that may also greatly help vs toward the more easie, & more assured attayning of our end. Such be, 1. To exercise some things in the morning, when we rise, afterwards in the rest of the day following, and at night when we go to bed. 2. To examine our Conscience euery day. 3. To frequent the holy Sacraments of confession & Communion. 4. To heare Massie euery day, or as often

as we find the oportunity , but especially on sundays and Holidaies. 5. To frequent vewall, and mentall prayer . 6. To be diligent in hearing of Sermons, and the explication of the Christian doctrine . 7. To be frequent in reading of spirituall books . 8. To giue our selues to the exercise of al vertue & good works &c .

*Of the manner, how to practise  
the aforesaid meanes well.*

### C H A P. IIII.

**M**AN Y there be, who know right well , what they ought to do for the saving of their soules , but they haue not the knowledge , how to practise the same: and therefore the prin-  
cipall

cipall subiect of this short and spirituall Treatise, shall be to spe-  
cify the manner of practising  
those meanes well which may  
conduct vs to our end. And for  
the easier orders sake, we wil de-  
uide it into two parts; In the  
former wherof shall be declared  
the manner of the practising of  
diuers spirituall exercises , heere  
after mentioned: And in the lat-  
ter we will giue instructions,  
how we ought to demeane and  
carry our selues towards God &  
his Saints , towards our neigh-  
bours , and towardes our selues .

The

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The former part, of the  
Way to lyue well.

THE VII. EXERCISE.

*What we shoule do in the  
Morning*

CHAP. I.

A good Christian as soone  
as he awaketh in the mor-  
ning, must blesse himselfe, ma-  
king the signe of the holy Crosse,  
that therewith he may defend  
himselfe as a buckler against all  
his enemies, and whatsoever  
euill may befall him the day fol-  
lowing. That done, let him raise  
his mind vp to God, yealding  
him his first thought. And being  
vp,

vp , he must practise foure things  
1. He must give God thanks for al  
benefits receyued of him in ge-  
nerall , and in particular for pre-  
seruing him that night from all  
euill.

2. He must offer vnto God  
his both body and soule to serue  
him , and consecrate vnto him all  
his actions , with an intent and  
purpose to do them to his greater  
honor and glory .

3. He must make a pur-  
pose & firme resolutiō of a better  
life then he hath lead the dayes  
past , and of abstayning from all  
syns , & in particular from those ,  
whereunto he findeth him-  
selfe most inclined .

4. He must make petition  
to God , that he would please to  
take him into his protection and  
lafegard : and craue grace that he  
may

may be able to put his good purposes in practise, and to do all his good works most acceptable to the diuine will.

It will be very good also to the same effect, to implore the aide and assistance of the most sacred Virgin Mary, of our good Angell, Patronne, and other Saints, for as much as they can do very much with God, and may easily obtaine what we demand. And this done let him say a *Pater* and *Ave*.

### *What we are to do at Night.*

#### CHAP. II.

**B**EFORE we take our rest, it profiteth very much. i. To be thankfull to God for his benefits, & namely for those in particular

cular, which we haue receyued  
that very day.

2. To make an examen of our  
conscience in the manner, which  
we shall set down afterwards.

3. To aske of God, that  
he will vouchsafe to preserue &  
keepe vs that night from sicknes,  
from sodaine death, from euill  
dreames, disquiet, and from all  
offending him. To recommend  
our selues also to the Blessed Vir-  
gin mother of God, and to our  
good Angell, & other Saints ac-  
cording to our deuotion, and af-  
ter to say some prayers, as we did  
in the morning.

4. Then to take holy wa-  
ter with deuotion and compas-  
sion of hart, for as much as by  
the prayers of the Church it hath  
great effect to purge and wash a-  
way veniall synnes.

5. Being

5. Beeing laid downe in bed, to endeauour to fall a sleepe with some good thought or other in our mind.

*What it is meete for vs to do in  
the day tyme;*

### CHAP. III.

**I**N the day tyme it is good to exercise foure things. 4. To take heed we spend not the tyme vnpromisably: for there is nothing in this world so precious, as the tyme, that God bath giuen vs (as S. Bernard sayth) for future respects: to wit, to obteyne pardon for our transgressions: to do penance, and satisfy the payn, that is due to our syns: to procure and increase Gods grace; and to merit eternal glory.

2. When

2. When we are to begin any worke, that we offer it to God, addressing it to his honour, and crauing his grace to begin it well.

3. Oftentimes to renewe the good purposes, we made in the morning, sith such renewing thereof, causeth vs to stand more vpon our guard, and to be more present to our selues. And if we find, that we have fayled in the execution thereof, to be sorry therfore, and craue new help of God, that we may do better for the rest of the day to come.

4. Oftentymes also to lift vp our mindes to God, and consider that he is euer present with vs, beholding and obseruing all our thoughts, desires, intentions, words and actions. And this

F                  recollection

recollection may be practised every tyme we heare the clocke strike. And then also it would be good to blesse our selues: for so doing we do three things. 1. We invoke Gods assistance, in all things which we intend to do: & the making of the signe of the Crosse is a prayer. 2. We devote our selues to God, and we offer him our works; for that this signe is an act of oblation. 3. We arme our selues against the assaults of our capitall enemy: for this signe of the Crosse is a kind of exorcisme against the Diuell himselfe, and whatsoever other euill also.

*How*

*How we may be present wth de-  
votion at Masse.*

### CHAP. III.

**I**T is a thing both most commendable and profitable to heare masse euery day : synce the fruits that we reape thereby, be many and great; for as much as by that oblation the merits of our Sauiours passion be applied vnto vs.

Thereby also we receiuie the remission of our veniall syns, &c pardon of part of the pynes, that we haue deserued for them.

We obtayne many graces & fauours, and great strength for the resisting of tentations, and good successe in our affaires and actions, both spirituall and temporall.

porall when it is expedient, and for our good. And more then this we are oftentimes preservued fro daungers , and mishaps , that might haue befallen vs , if we had not heard masse that day.

Wherefore for the obtayning of these so excellent fruits, we must seeke to put these fourc things in practise.

I. We must exercise fayth, by considering that in Masse is represented , as in a Theater, the life & passion of our Sauiour, believning assuredly the same to be a true sacrifice, wherein the body & bloud of our Blessed Sauiour is consecrated, & immolated to God the Father, & that it is the sacrifice , which Iesus Christ made of himself vpon the tree of the Crosse : but yet with this difference , that vpon the Crosse it

WAS

was bloudy, & in it own forme,  
and in masse it is vnbloudy, vn-  
der the kindes of bread and  
wyne.

2 . We must heare Masse  
with great reuerence and devo-  
tion both inward and outward,  
obseruing what is said and done  
both by the words and actions:  
for in masse be represented sun-  
dry myneryes of our fayth.

3 . We must, together with  
the Priest, offer vnto God the  
holie sacrifice of the masse for the  
very same intention which he  
offered it to the diuine maiestie.  
As namely, 1. For the due honou-  
ring of God. 2. For the rendring  
him thanks. 3. For the cancel-  
ling of our syns. 4. For the obtay-  
ning of graces & benefits of God.  
And euery tyme that we present  
vnto him this oblation, we me-

rit much , and it is of singular effect . And we present him also with a thing , most acceptable to his diuine maiesty , for as much as he , who is offred and sacrificed to God the Father , is the person of Iesus Christ his on- ly Sonne .

We must also communicate spiriuall , at what tyme the priest receyueth sacramentally . The manner to do it is this . We must meditate some thing or other touching the Blessed Sacra- ment of the Altar , before the Priest be to communicate , and make petition to our Lord , that he would please to graunt spiri- tuall refec<sup>t</sup>ion vnto our soule , and to make it partaker of the wonderfull effects of this holy Sacrament . We must also put on a great desire of vnitinge our selues

selues with God by that spirituall communion : and we must stirvp the very same affections, that we would do when we receyue it sacramentally , and reallly.

*How to pray well.*

C H A P . V .

**T**O pray well, and devoutly, we must practise somthings before we begin to pray & somthings also in tyroe of prayer.

Before we begin to pray, it is good first to blesse our selues: for by so doing we invoke Gods help , we offer unto him our prayers , we armē our selues agaist distractions , and against the assaults of the enemy .<sup>2</sup> . We are to consider , for whome .

and for whatcaule we haue a desire to pray , which must be both good , and conforme to the will of God . 3 . We must stir vp a desire to pray both attentiuely and devoutly . 4 . We must crave grace to pray well , and recommend our selues to our Angell Guardian .

Whiles our prayer continueth we must endeauour to pray ,  
1 . With a true fayth , belieuing in God that he will help vs , and that he heareth , and vnderstandeth our prayers .

2 . With hope , trufing that we shall be heard , if we pray as we shoule .

3 . With charity , and being in the gracie of God , or at least with true sorrow & repentance for our syns .

4 . With humility and reuience ,

uerence, as being in the presence  
of God with whome we treat.

5. With attention, bani-  
shing from our mynds all extra-  
uagant and wandring thoughts.  
And our attention may be dire-  
cted to one of these four things:  
eyther to the words of our pray-  
er; or to the sense and meaning  
signified by the words; or to him  
to whome we addresse our pray-  
ers; or to the thing we craue for  
our selues, or for another.

6. With feruour, and a de-  
vout affection, shaking off all  
drowsines of mind.

To this feruour and devoti-  
on, the consideration of the frui-  
ties that redound of prayer,  
being accompanied with the  
qualityes aforesaid, may incite-  
vs. And there be four principal  
that are drawn from such pray-

er. For by meanes of it we merit,  
1. an increase of diuine graces,  
and vertues. 2. we satisfy, and  
pay a part of the debt we owe for  
our syns. 3 we obtayne of God  
that which we aske. 4. we re-  
ceyue spirituall comfort.

*Remedyes against distractions.*

**C H A P . V I .**

**B**ECAUSE distractions  
much trouble vs in tyme of  
prayer, and do very often de-  
priue vs of al the fruits aforesaid,  
it is to good purpose to vnder-  
stand the remedyes for the diuer-  
ting therof, and putting them a-  
way.

Therefore, that distraction  
may haue no place in vs, the first  
remedy is, that we diligently  
prepare

· prepare our selues to prayer, according to that we mentioned in the fist Chapter before.

The second is, to thinke in whose presence we are, and with whome we are to treat.

The third, to restrayne our sight from looking one way or other: for the very least obiect that we cast our eyes on, doth forthwith give vs matter and occasion of some distraction or other.

For the putting away of the distraction that is once entred, and hath seized vpon our imagination, we must serue our selues of these remedyes.

The first is, that so soone as we mark our selues to be distracted, we put it away by thinking either vpon God, or vpon the signification of the words which

we vitter, or vpon the things we  
desire to obtayne by our pray-  
er.

The second, that we craue help  
of God, and of our guardian An-  
gell.

The third, if the distraction  
hath been in some sort voluntary  
we must craue humbly pardon  
of God, and purpose never more  
to admit any such voluntary di-  
straction.

If distractinge thoughts be  
importune without any of our  
fault, and that we connot easily  
drive them away; we must not  
be troubled therefore, sith such  
distraction is not syn (because it  
hapneth vnto vs against our wil)  
but matter rather of meriting  
much before God, for that we  
haue by it an occasion presented  
vs, of humbling our selues, to  
consider

consider our weaknes and insufficiency, and matter also of exercizing our selues in patience.

*How to heare the word of God  
with profit.*

## CHAP. VII.

**I**T is expedient for a Christian man to frequent the Sermons that are made , for the increase of his fayth, hope, and charity, and for the rooting out of vices, and planting of vertues in his soule. And therefore it is not inough to read good books, for that a lyuing voyce hath more force and efficacy , then hath the simple reading.

Wherfore if a man will make his profit by hearing the word of God preached, before the Sermon

mon begin he must craue grace  
of God, that he may giue eare  
vnto it with pifit.

In the Sermon tyme, he must  
giue eare first with a good and  
right intention, & with a great  
desire to reap fruit for his soules  
good, and not for curiositie, or  
other vaine pleasure; because  
that were to profane an holy  
thing.

2. He must receyue Gods  
word with great reverence, be-  
cause God speakest vnto vs by  
the mouth of his seruants.

3. With great attention,  
considering what moſt of al con-  
cerneth himselfe, and toucheth  
him neareſt.

After the Sermon, he must  
firſt call to mind the principall  
points he hath heard, reflect v-  
pon them, and consider them  
well,

well, and apply them vnto himselfe.

2. He must stir vp in himselfe a desire, and purpose to put the same in execution.

3. When any occasion shal present it selfe, he must put in practise the admonitions & documents, which he hath heard: For our Saviour sayth in *S. Luke Cap. II.* That happy shall they be, who keep the word of God, and not those who heare it only.

*How we must read Spirituall Books.*

C H A P. VIII.

**B**ECAUSE the reading of good books is a soueraigne meanes for our progressie & profit in the way of spirit, it is needfull

full to know the manner how to read them with fruite. And therefore we must read them thus.

First with a right intention, & not for any curious, eloquent, or fluent discourse: nor out of a desire to know: nor only for the vnderstanding of the propriety and nature of vertue, or of syn; but most of all for exciting vs to good life.

2. In reading, to stir vp our selues to the loue of God, to the purchasing of vertue, to an hatred of syn, and eschewing the same, and to conceyue a purpose and desire to practise what we reade.

3. The better to excite our selues so to do, we must not read hastily, nor runne lightly ouer, but leisurely, and with great attention,

tention, pausing oftentimes for a space, especially when we read some good instruction : ruminating that which God layeth before our eyes. For (as S. Bernard sayth) by prayer we speake to God, and by reading God speakeith unto vs. We must not trouble our selues, though by this occasion we read not much, sith better it is to read a little with great fruite, then much with little fruite. At the day of acompt, and of judgment God will not regard the great number of spirituall books we shall haue turned ouer and read, but with what profit we shall haue read them.

4. To endeavour to practise what we shall haue read, For to know good, and not to do it, is a syn, as S. James beareth witness, Chap. 4.

The

*The manner of examining our  
Conscience.*

## C H A P. IX.

**I**T profiteth exceedingly to examine the conscience every day at night, thereby to dispose ourselves to receyue pardon for our committed syns, and to reconcile our selues to God before our going to rest. And this examen comprehendeth five points.

1. To gine God thanks for his benefit, and in particular for this, that he bath not punished vs forthwith after our offendynge him, as he hath punished many: but bath giuen vs tyme to do penance for the same.

2. To demaund grace to examine our conscience ducly &

as we ought, and to acknowledg all our transgressions which we haue committed all that day, & knowing them to detest them with a great &c inward feeling of mind, and sorrow.

3. To call to mind and search out the syns which we haue that day committed by thought, word, work, and by omission of that which we were bound to do. And for the wel making of this examination, it will be good to consider, if we haue done any thing against the honour and service of God, against justice, or charity due to our neighbour, or against Gods commandements, or the Churche, running ouer all the hours of the day, and the places where we haue been, by examining how we haue carried our selves towards

wards such or such a person, in  
such and such an affaire and bu-  
synes, or how we haue dischar-  
ged our selues in our office.

4. To stir vp great sorrow  
and compunction of hart, for ha-  
ving offended the diuine maiestie  
so often: and that done to make  
a firme purpose of amendment,  
not to fall any more into syn, &  
to shun the occasions that be in-  
ducements of falling thereinto:  
and further to make a purposc to  
go to Confession.

5. With an harty affection  
and feruour of spirit to craue of  
God, that by his infinite good-  
nes, & by the passion of our Sa-  
uiour, he would please to can-  
cell our syns: & then to demand  
grace of amendment for the tyme  
to come.

*How*

*How to make a good Confession.*

C H A P. X.

FOR as much ,as for obtayning absolution from our syns, it is not enough to make any manner of confession , but it is expedient to know , what we are to do before confession; what to do in Confession ; and what againe after the same.

1 . Before Confession in the first place we must diligently examin our conscience, after the maner before declared, for the remembring & calling of our syns to mind , when weare to go to confession.

2 . Having laid before the eyes of our mind , the syns we haue committed since our last confession ,

confession, we must stir vp a certayne displeasure against our selues, and sorrow for hauing so much offended the diuine maiesty, as we haue declared in the second Chapter.

3. We must conceyue a firme purpose of amendment for the tyme to come, and of falling no more into syn, and of shunning the occasions, and dangers of syn.

4. He that after examination of his conscience, forgetteth in confession any mortall syn: or he, who is not sufficiently penitent for his faults, or hath not a true desire to lyue better, & to abstayne from the vice or syn wherunto he findeth himselfe inclined, is not wel disposed to receyue absolution of his syns and therfore the next tyme he commeth

meth to confession, he must reiterate such a confession, that was defective in one of the three things aforesaid; and moreover, declare and manifest to his godly Father that, wherein he was faulty in his former confession; because such a willfull fault is a mortall syn.

Having made choice of a vertuous, prudent & expert godly Father, he must come vnto him with a right intention; that is, to be absolved from his syns, and with a desire to manifest his whole conscience vnto him. And further with great reverence & humility, considering that, as a malefactour, he presenteth himselfe to his Judge, and to him, who is our Lords Vicar on earth. And aboue all, he must come with great contrition: for if

if he go only, because it is expected, or of custome, he shall still continue in the same imperfections, and in great daunger to be abandoned and forsaken of God.

During his confession being upon his knces, it is very good before he begin, to make the signe of the Crosse, craving help of God to make a good confessi. ol. : and then to aske the Priests benediction, saying; *Benedic Pa-  
ter*: and then to say the Confiteor vntil he come to *mea culpa*. It wil be good also in the beginning to declare the tyme, when he was last at confession, and if he hath forgotten or concealed any syn in the confession he made befor, and if he neglected to do the pen-  
itance, enioyned him by his ghostly Father; and then to pro-  
secute his confession, and to ac-  
cuse

ease himselfe of his synts.

To make this confession good and auaylable, three things must concurre, to wit, Integrity, fidelity, and Obedience. I will declare them. To make an entiere confession, a man must first manifest all his synts committed since his last confession, lawfully made, without concealing wittingly any mortall syn, not onely when he is assured it is such, but also when he doubteth of it.

2. He must declare them in particular, and euery one in its own kind: in so much as it shoud not be enough for him to say, I haue been luxurious, I haue done iniury to my neighbour &c. but that he must specify euery particular & euery circumstance, belonging thereto.

3. He must declare how often he hath committed every mortall syn, as neare as he may ghesse. If he cannot tell the certayne number, or neare vnto it, he must tell how long tyme he hath persevered in such a syn.

4. He must also specify all other necessary circumstances, to the end the quality of every syn may be throughly knowne to his ghostly Father. For he, that by occasion of any confusion & shame, or such like respect lacketh not an entiere confession according to the manner declazied, is not absolued before God: and more then that, he committeth a mortall syn, which is called the syn of sacrilege, because he committeth a great irreuerence against the Sacrament, instituted by our Sauiour; in so much as he

he is bound to reiterate such a confession, and to make a repetition of all the same mortall lying that he then confessed; and with all to declare in particular the syn of sacrilege, that he formerly committed therein.

To confess faythfully and sincerely, he must first manifest his syns without dissimulation, or hypocrisy, without lying, without making them greater then they be, or extenuating, & making them lesse then they be, and without excusing his syn contrary to the truth, and without colouring it by fayre lan-guage, or obscure words.

2. He must take heede he confesseth not his syns conditionally, saying, If I haue sialne &c. I aske pardon: for such a confession mayleth nothing: but he must

confesse absolutely, vntill it be  
doubtfull, whether he hath com-  
mitted such a syn: for he must  
confesse that, which is certaine,  
as certaine and that which is  
doubtfull, as doubtfull.

That the confession may be  
**Obedient**, the penitent must be  
ready to do all that, which his  
**Ghosity Father shall commaun-  
de him with reason , touching  
the good of his soule, in so much  
as he ought to be ready,**

1. To accomplish and do  
the penance enjoyned him for  
his syns.

2. To restore the goods of  
another, which he hath gotten  
vniuersally, or the good name of  
his neighbour, which he hath  
spoyled him of, and taken from  
him by detraction , as his Gho-  
sly Father shall by ther aduise, or  
direct

dire& him. For the syn is not pardoned, if what hath beeene taken away, be not restored, as *S. Augustine* sayth.

3. To satisfy and recompence damage and hurt, that he hath done to any one.

4. To reconcile himself to his enemy, whome he hath wronged, and from his hart to pardon and forgiue him, who hath done him any iniury.

5. To forbear and shunne all occasions and dangers of syn for the time to come.

6. To practise the remedies against syn in manner as he shall be aduised to do.

After confession of his syns, for conclusion it will be good to adioyne these words: *For all the se my syns, and others, that I have committed, which I now remember not, I*

150 . . . *A short Rule*  
humblly cravne pardon, penance and ab-  
solution &c. Ideo precor &c. This  
do ic, he must giue attentiue care  
to the good lesson , and instructi-  
on his Ghostly Father shall giue  
him , with an intention and de-  
sire to make vse thereof.

After Confession and Abso-  
lution , the penitent must go  
aside, & i. Giue Gods thanks, for  
that it hath pleased his diuine  
Majesty to pardon him all his  
syns , by means of Sacramentall  
absolution ; and further to tender  
him thanks for all the good, that  
he hath gotten by the remission  
of his syns .

2 . With devotion to per-  
forme the pennance , that his  
Ghostly Father enioyned him,  
without differing of it, if he may  
then do it .

3 . To renew the good pur-  
pose,

pose, that he had made before,  
and to aske grace of God for wel-  
doing therof.

*The causes, that ought to induce  
us to true repentance  
for our syms.*

## CHAP. XI.

FOR that without repentance  
for our syms it is impossible  
to receave pardon for them; it is  
expedient to know the principal  
motive, that ought to induce vs,  
and to stir vp a perfect sorrow &  
compunction for our syms, espe-  
cially if the same be mortall. And  
to this purpose it will be good to  
consider.

1. That by them we are de-  
prived of many souerain goods,  
as of the grace of God, which far-

surpasseth all the treasures and goods of this world. Againe by them we are deprived of many vertues, and gitts of the holy Ghost, without which we are, and remayne, as did Sampson, in the hands of the Philistians, when he had lost his strength. We are further spoyled of all the meritts, which we had formerly gotten by our good works, and of the fruit of the, which we do in state syn. Finally, we are made incapable and vnworthy of eternall felicity, having lost all the right, that we had therunto.

2. To consider, that we haue incurred many euills: for by syn we are become the enemyes of God, yea the slaves, and very receptacle of the Diuell: and to be short, we merit euclasticing damnation.

3. The

3. The chiefeſt moтиue, that ought to induce vs to great ſorrow for our syns, is, for that we haue offendēd the diuine maieſty by our diſobedience, ingratitudo, and contempt of him, and for that by our syn, we haue excedingly iniured him, by louing ſome tranſitory good, and ſome pleasure of the body, or ſome creature more then our Creatour and oueraigne Lord, and by preferring our owne will, and bad deſire, before the will and pleaſure of God, therein imitating the lewes, who preſerued Barabbaſ before our Sauiouur.

The causes , for which it is very  
good , and most expedient  
to go often to Confessio.

## C H A P. XII.

**H**E that loueth his owne soule , expecteth not the tyme of commandment , or the absolute necessity of going to confession ; but he contelleth often , when there is not any commandment imposed vpon him , that he may gaine and reape the most excellent fruits , that be gathered infrequenting this Holie Sacraement .

For in often confessing , a man , i. purchaseth a great peace , repole and quiet of conscience .

a. He cuery tyme obray-  
ned

How to live well. 155  
meth great prouision, store, and  
increase of vertues.

3. The good works, that  
were mortified, and made vn-  
profitable by mortall syn, returne  
to their worth, and become meri-  
torious againe.

4. He is made participant  
of all our Sauours meritts, and  
of all the good works of the iust,  
and faythfull Christians, where-  
of he was deprived, by mortall  
syn.

5. Every tyme that he con-  
fesseth, he receiveth great force  
and strength for the resistyng and  
encountryng of his enemyes, and  
against all their tentations.

6. He satisfieth a part of  
the payne, which after remission  
of the fault remayneth behynd,  
due to be payed, eyther in this  
world, or in Purgatory.

G. 6.

And

And what wil man, who considereth all these priuiledges, that arise of frequent Confession, wil not be greatly incited to go often therunto, for the often gayning and reaping of so excellent fruits? If a man were sicke in body, if he had receyued any mortall and deadly wound, would he expect any long tyme to thinke vpon the curing of himself? Or would he not rather with all possible speed seek a Philistian, or Surgeon for his cure, for feare of a temporall death? And his soule beeing sick, and daungerously wounded by syn, shoulde he so far neglect his saluation, as to put it off from day to day, from weeke to weeke, from moneth to moneth, from quarter to quarter &c. and so hazard to incurre death for all eternitie?

eternity?

*Of the great necessity, and visi-  
lity of a Generall Confession.*

### CHAP. XIII.

I call it a Generall Confession, when a man confesseth all his syns, especially the mortall, that he hath committed in all his life, or those of a long tyme before, as far as he can remember, and call to mind, whether he hath confessed them before, or not. This manner of Confession is very profitable, and sometymes also altogether necessary in matter of mortall syn, when in confession some condition or other necessary is wanting, cyther on the part of the Confessour, or on the part of the penitent. And this may

158      *A short Rule*  
may happen in diuersc man-  
ners.

1. When one hath made  
his confession to a priest, that had  
not lawfull authority to absolve,  
or for that he was not approued  
of the Bishop, or for some other  
cause.

2. When one hath confe-  
ssed without being penitent and  
sorrowfull for his syns.

3. When he had not a pur-  
pose of amendment, and abstay-  
ning from some synne : or when  
he wanted a will to forgiut an-  
other who had offendeth him, or  
of restoring that to which he was  
bound.

4. When some confession  
made before was not entiere, ey-  
ther for wittingly, vpon a cer-  
tain bashfulnes, concealing some  
mortall syn, or for some other  
unlawfull

vnlawfull cause; or for hauing forgotten to confess some mortallyn , because he had not examined his conscience before .

5. When before absolution he had a wil not to accept of it , or not to fulfill the penance ; enioyned him by his godly Father .

To the principall causes , for which it often hapneth , that a generall Confession is necessary ; for that the Confession made before with any one of the foresaid defects was not sufficient to obtaine the remission of our syns . And all the confessions made after that , were vaprofitable ; in so much as it behoueth him againe to confess all the mortall syns , that he had manifested in that Confession , and all the other , that followed ; and to declare

clare the cause and the fault for which he maketh a Generall Confession.

And though a generall confession be not to some necessary, because they never made default in making their Confession; yet it much profiteth them for divers reasons.

1. For by confessing al their syns together of many moneths, or yeares, a man conceyveth greater sorrow for his syns, and confusion of himselfe, and consequently he obtaineth greater grace, and satisfieth more of the payne, due to his syns.

2. He is much incited to the loue of God, in considering his great benignity and mercy, by which he hath supported and borne with him so patiently, without punishing him for so many.

many syns committed by him.

3. By considering the multitude of his syns heaped and put together, he is moued to do good works for the satisfying thereof.

4. He obtayneth greater assurance, and repose or conscience, and spirituall ioy: for he, who hath made a generall confession, may probably perswade himself, that his soule is in good estate.

*How to communicate with fruit.*

### CHAP. XIII.

**H**E, that desireth to receyue the Blessed Sacrement of the Altar with fruite, and spirituall profit, must haue.

1. A firme fayth, believing vndoubtedly,

Vndoubtedly, that Iesus Christ  
is really, and truly in the holy  
Sacrament, and that in the Com-  
munion he receyuest the true  
body of our Sauiour, who is true  
man, the same, who was borne  
of the most sacred Virgin Mary,  
who endured death for vs, and is  
one day to judge both the lyuing  
and the dead.

2: He must haue Purity of  
hart, without hauing his con-  
science defiled with any mortall  
syn, that maketh a man vterly  
vnworthy of the participation  
of this Sacrament: and also in  
presuming to come therunto in  
such bad state, he should commit  
a syn of sacrilege.

3. He must haue a right  
intention, intending to receyue  
the Sacrament for the attayning  
of increase of Gods grace; to  
obtaine

obtaine some particular vertue, wherof he most standeth in neede; to armc and strengthen himselfe the more against the tentations of his enemyes; to vnite himselfe more inwardly with God by that band of loues For the receyuing of this Blessed Sacrament serueth vs for the obtayning of all these heauenly graces , and many more the like.

4. He must receyue with great devotion . And that he may so do, he must endeavour to come to the Sacrament . i . With great humility & reurence, con- sidering his owne vñworthines misery , and necessity , and the supreme Maiesty of him , whome he is to receyue into his soule .

z . To consider the causes, for

for which this holy Sacrament  
was instituted , and the great  
charity of our Sauiour, where-  
with he vouchafed to commu-  
nicate himselfe to his creatures,  
and to giue himselfe in foode &  
nutryment to our soules. To con-  
sider also the great fruits, that are  
receyued in this holy banquet:  
because this spirituall food pro-  
duceth the same effects in our  
soule, that doth materiall meate  
in our bodyes , though after a  
manner much more excellent.

3. To communicate with  
spirituall hunger , and fervent  
desire to feede , and fill his soule  
with this heauely meate, & with  
prayers and petitions full of a-  
ffection , and of loue , to crave  
grace of God to communicate  
deuoutly , and to receyue all the  
fruits of this holosome refraction.

After

After receyuing, he must giue  
thanks to God for pleaseing to en-  
ter into the chamber of his soule,  
there to make his abode, and  
to fill it with his grace, and gifts  
of the holy Ghost.

2. He must offer himselfe  
wholy to his Creatour, who  
hath giuen, and communicated  
himselfe so liberally vnto his  
Creatour.

3. By short, and as it were  
inculatory prayers, he must treate  
familiarly with his Spouse, &  
represent vnto him his infirmi-  
ties, and necessitiecs, crauing  
what he standeth most in need  
of, & beseeching him to vouch-  
safe to make his continuall  
abode with him, & to keep him  
in his grace.

The causes, that ought to induce  
vs to the frequent receyving  
of this Sacrament.

## C H A P. X V.

If materiall meate be often-times necessary for our sustentation and nuriture of body; we must not make any doubt, but that the spirituall foode, which is the sacred flesh of our Saviour, contayned in the holy sacrament of the Eucharist, is also often as necessary for the entertayning and nourishing of our soule. And if we regard not only the necessity, but the good also, which our soule receyveth by this heauenly food, it is a thing truly very great; for as much as

by

by the often receyving of this di-  
vine meate:

First our soule is easily con-  
serued, and intertayned in Gods  
grace, for that beeing often re-  
frehed with this food, grace is  
increased more and more in  
it.

2. Euery tyme of receyving,  
it getteth wondifull strength  
for the exercising of good works,  
for the resistyng of the tentations  
of our enemyes, for preseruing  
it from syn; and for patiently  
supporting and bearing al adver-  
saries of this present lite.

3. This food causeth a no-  
table chaung of life in the per-  
son, that was before subiect to  
many vices and imperfections,

4. It augmenteth and in-  
creaseth in vs fayre, hope, chari-  
ty, devotion, & al other vertues.

5. It

5. It filleth and replenisheth the soule with a spirituall joy, and alacrity.

6. It raceth out of our soule veniall syns, and weakneth and lessenth vicious inclinations, & concupisence.

7. It yuileth our soule with Iesus Christ. *For he, who easeth my flesh* ( sayth our Sauiour in S. John Cap. 6. *(abideth in me, and I in him.*) If we with attention would ponder, and consider all these so loueraigne fruits, we should be much excited very often to refresh our soule with this so healthfull a meat.

If we giue euery day to our body to eate, nourishing, enter-tayning and strengthning ther-of; is it not reason, that our soule, that hath also exceeding great need of nuriture and new strength,

strength, should be enterteyned  
with this heauenly food, at leaft  
once a moneth?

*Remedyes for the auoyding of  
syns, and resisting of  
tentations.*

C H A P. XVI.

**M**AN there be, who find  
in themselves a desire to am-  
mend their lyfe, and purpose no  
more to fall againe into syn,  
which is so displeasing vnto  
God, and so prejudiciall to their  
soules: but they are not able to  
resist the tentations, that assayle  
them; in so much as notwithstanding  
their good desire, and  
good purpose, they fall againe  
and againe into their syns. The

H principall

principall cause whereof proceedeth of this , for that they serue not themselues of the remedyes, that be proper and effectuall for the resistyng of tentation and syn : and therefore I will herclaydowne some few remedyes, wherewith we may serue our turne at all tymes, and especially when we find our seldes inclined to syn .

1. To consider the great priuiledges , wherof syn spoyleth vs , and the great euills and hures it causeth vnto vs , which you shall find declared in the XI. Chapter before .

2. To consider , that we are contynually in the presence of God : that in all places , and at all tymes he seeth , knoweth , & obserueth our thoughts , and actions , all which he will in the day

day of judgment lay open, and manifest to the whole world, & will give sentence against vs by them. And if you would imprint well this consideration in your mynd, and apprehend it, as you ought, it will serue you for a spur to incite, and to put you forward to vertue ; and for a bridle to pull in , and represso your disordered appeties . For how wil you be so hardy to commit that before God , that you would not dare to do before me?

3. To consider, that by resisting syn, and temptation, we receyue a great increas of grace, and a great joy, & spirituall consolation therewith.

4. To make a firme purpose not to offend God , and in particular not to commit such, or such a syn : and very

often to renew the same purpose.

5. To blesse your selfe with  
the signe of the Crosse , and to  
crue help from God, and the in-  
tercession of the Saints.

6. To resist the beginnings  
of bad thoughts , and to represe  
our passions and inordinate a-  
ffectiones at the very first .

7. To auoyd and fly the  
occasions , that may make vs to  
fall into any syn , as ydlenes , ou-  
mer much talke , curiositie to see ,  
and heare any thing that profit-  
eth not . Also to fly the places ,  
where God is easily offended , the  
conuerstation and company of  
disordred persons , & ouermuch  
familiarity with any person .  
For he , who will not fly such  
like occasions , exposeth him-  
selfe to an evident daunger of  
falling into some syn , or other .

And

*And he (sayth the VVise man Ecc. 3.)  
who loueth daunger, shall perish in it.*

8. To frequent the holy  
Sacraments of Confession, & the  
Eucharist.

9. To exercise acts of  
virtue, contrary to the vices,  
whereunto we are tempted, or  
most inclined: as if we be tem-  
pted to gluttony, to mortify our  
sensuality, & vse abstinence: if  
we be sollicited to pride & vain-  
glory, to exercise some act of hu-  
mility, inward or outward, by  
consideration of our owne frail-  
ty & misery: & so other virtues.

*The manner, how to possesse our  
selues of some solid Virtue.*

**CHAP. XVII.**

**F**OR the more easie obtayning  
the habit and vse of vertues,  
we

we must make election but of one at once, as of Charity, Humility, Patience, or some other, that we thinke most necessary for vs, and therein employ all our chiefeſt ſtudy and care for the getting therof: and after ſome tyme take an other Virtue, and ſo conſequently the reſt. The meanes to get it, is this.

1. To aske it of God inceſſantly, by fervent and deuout prayers.

2. To put on a great and earnest deſire to get it. And this deſire is increased very much by meditating and pondering the beauty, and excellency of the virtue, how pleafing it is to God, and how neceſſary and profitable for vs.

3. To lay before our eyes the examples of the Saints and holy

holymen, in whome such a vertue hath shined, especially the example of our Sauiour, and of our Blessed Lady.

4. To practise it often and to exercise our selues in it by inward actions, proceeding from such a vertue.

5. To auoyd the very least faults, that haue repugnance with that vertue, and in general all veniall lyns, which greatly hinder our profit in vertue.

6. Euery day to make a particular examen, how we haue carryed our selues in the exercise of such a vertue, and wherein we haue fayled.

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The second Part, of the  
Way to lyue well.

THE VIII. EXERCISE.

*What we are to do in be-  
halfe of God.*

CHAP. I.

IN discharge of our duty to-  
wards Gods, we must, First  
loue him aboue all things, and  
not for any other end then for  
himselfe, and this for that he is  
Goodnes it selfe, and the only  
author, source and beginning  
of all good. And we may knew,  
whether we haue the loue of  
God, if we be ready rather to a-  
bandone all the goods of this  
world,

world, yea and our own life also, then to offend him mortally in any thing.

2. We must have a great desire and zeale to promote and aduaunce his honour, and ser-  
vice.

3. We must haue a right in-  
tention in all things, & addresse  
all our actions to his greater glo-  
ry, without intermixing any  
lesse-rectified, or vicious inten-  
tion.

4. We must endeavour &  
seeke to please him in all things,  
and fly all that, which we know  
to be displeasing vnto him.

5. We must fasten the anker  
of our hope wholy in him, and  
in all our necessities make re-  
course to him for help and suc-  
cour.

6. We must daily give him  
H 5                    thanks.

thanks for the benefitts, he hath  
bestowed and continually doth  
bestow vpon vs.

7. We must oftentimes  
treat familiarly with him , by  
thought , and elevation of mind ,  
and by iaculatory prayers , that  
is, by short, sodaine & effectuous  
petitions , which may be done  
in all places , and at all tymes .

*What we are to do in behalfe of  
the Saints: and namely of  
the Blessed Virgin.*

## C H A P. II.

**I**F we desire to be pleasing to  
God , we must be devout to-  
wards his Saints , who are his  
great friends , and especially to-  
wards the Blessed Virgin , his  
glorious Mother . To do this we  
must

must first loue and honour her, as most worthy of our loue, and of all regard and reuerence; because she is our heauenly mother, full of mercy, and loue, and replenished with all manner of grace, and shineth with rare sanctity, and incomparable vertue.

2. We must dayly recommend our selues vnto her, humbly intreating her intercession for vs, and her protection of vs: wherein she may much steed vs, and easily obtaine that, which we deserue not to obtaine by our selues: because she is a molt holy Virgin, and most accepted to God, and is the mother of our Lord, and Queene of heauen.

3. We must often contemnplate this beautifull mirror, & Looking-glass, without any stayne of syn, shining in all

manner of vertues : and we must endeouour to order our lyfe conformably to hers, and imitate her holy and vertuous actions : and so doing we shall do her seruice, that pleasereth and contenteth her most of all .

*How we are to carry our selues towards our good Angell.*

### CHAP. III.

**B**ECAUSE God ( by the testimony of S. Hierome and of other holy Fathers ) sendeth vs our good Angell presently after our comming into the world, to assist, and attend , serue , protect conduct, and direct vs in all our actions, reason teacheth, that we ought , First to carry a singular loue toward him , as to a most particular

particular benefactor of ours.  
For we are more bound to him,  
then to any other, next after  
God, and our Blessed Lady.

2. We must thanke him hum-  
bly, and affectuously for all the  
good offices, that he dayly doth  
vs.

3. We must make our often  
recourse vnto him, by cravuing  
his help in all occurrents, and  
affaires of ours; for he is deputed  
of God to that end, and most  
ready to assist vs, out of the zeale  
and desire he hath of our saluati-  
on.

4. We must giue eare to  
his good counsayles, motions,  
and inspirations, that he putteth  
into our minds.

5. We must dayly consider,  
that we are continually in the  
presence of our good Angell, and  
that

that euery where he considereth,  
& obserueth our comportment,  
demeanour, and cariage. And  
this consideration will serue vs  
for a bridle against syn.

*What our God Angell doth  
towards vs.*

### C H A P. IIII.

**T**HE office of our Guardian  
Angell towards euery one  
of vs, is ; first to make incessant  
prayer, and petition for vs, and  
to present vnto God our prayers,  
and good works.

2. To excite and stir vs vp  
to lyue well, and to withdraw  
and diuert vs from doing euill.

3. To preserue and keep  
our bodyes from manyfold ad-  
uerse accidents and daungers,  
that

that might very often befall vs,  
if we were not in his protection  
and safegard.

4. To guard and defend our soule against all treacheries, and tentations of the malignant spirit. For (if we believe S. Gregory Nyssen, Tertullian, Cassian, Venerable Bede, and other ancyent Fathers) we haue ever about vs two spirits, one whereof is our good Angell, who wholly atten-  
deth our soules good; the other a Diuell, depurated and appointed by his Prince Lucifer, to employ and busie himselfe wholly for the solliciting, and tempting of vs to syn, thereby to procure our vtter perdition, & eternall dam-  
nation.

*How we ought to carry our selues  
towards our selves.*

## C H A P. V.

EVERY one of vs ought to keepe an euuen hand ouer himselfe in governing his body, in eating and drinking, in repole and in sleepe, in his demeanour and carriage, in his functions, offices, trauayles : and especially he must haue a most singular care of his soule, because it is the excellentest, and noblest part of man, and therfore of the felicity or infelicity of it dependeth the good or euill of the body for all Eternity.

Wherfore to tender our soule, as we ought, we must; first desire, procure, & practise with al diligence

gence & care, what may be most  
for the profiting & saving therof.

2. We must carefully detest, &  
fly what is damageable vnto it,  
such as is syn, and all occasion,  
and daunger of offending God.

3; We must bridle and re-  
strayne our ouer much liberty of  
speaking, and saying, what is  
nos conuenient: as also our ouer  
much curiositie to see, heare, and  
vnderstand that, which concern-  
neth vs not at al. For this liberty  
and curiositie otherwhiles mini-  
streth vnto vs matter of synning.

4. We must mortify, and o-  
vercome our passions, vicious  
motions of choller, impatience,  
and pride, and all our inordinate  
appetites of eating and drinking,  
and of seeking our commodities,  
caſe, and pleasure.

5. We must manfully resist  
out

our bad customes, and inclinations, and withstand the vices, whereunto we are subiect, and not permit, that we be supplantēd by any tentation, eyther of the world, flesh, or Diuell.

*How we must carry our selues towards our Neighbour.*

### C H A P. VI.

**T**O V V A R D S our Neighbour we must exercise two vertues most of all, namely Justice and Charity. Justice is exercised first in keeping the right that is due vnto him, and doing that to him, whereunto we are obliged and bound, & rendering vnto him what is his.

2. In doing him no wrong, nor hurr.

We must exercise Charity towards our neighbour, lo  
ving

ding him with hart, word, and worke. We loue him in hart, first being affectioned towards him, without rancour of mind, and discontent. And this also we must do towards them, who carry any enmity towards vs; & towards them, who haue wronged vs, because it is the commandment of God, *Math. 5.*

2. Wishing and desiring him all good as to our selues: & not wishing him any harme, as we would not to our selues.

3. Beeing glad of his good, & sorry for his hurt, as for our own.

We loue him in word: First in speaking well of him.

4. In taking heed we mock him not, nor contristrate him, nor say any euill of him, nor contemne him eyther in presence, which is contumely; nor in absence

sence, which is detraction.

3. In beeing affable & con-  
teous in conuersation with him,  
without vsing any rough, or  
harsh words, or speaches vnto  
him.

We loue him by worke, and  
reallie. First in helping him in  
that, wherein he standeth in  
neede of vs, cyther by almes, or  
any other worke of Charity, and  
mercy, cyther corporall or spiri-  
tuall; as by good instructions,  
counsayle, admonition, comfort,  
prayers; and finally in doing vn-  
to him all that, which we would  
haue done to vs: for we ought to  
loue him, as we loue our selues.

2. In taking carefull heed  
we scandalize him not, nor give  
him any bad example, but see-  
king rather to edify him by our  
good cōportment & behauour.

3. In

3. In supporting his faults  
and infirmities.

4. In bearing patiently  
what he hath said, or done to vs.

5. In truly pardoning him  
that hath offended vs, as we de-  
sire, that God would pardon vs,  
when we haue offended him.

*How we must carry our selues to-  
wards our Superiors.*

## CHAP. VII.

**C**HILDREN towards their  
parents, seruants of both  
sexes towards their maisters, &  
mistresses, the Religious, and all  
subiects towards their Superi-  
ors, ought to carry themselves in  
an other manner, then towards  
others, who haue not any supe-  
riority ouer them.

¶. We

1. We owe vnto them a singular loue & affection, which consisteth in wishing & desiring them good , and in endeououting to content and please them in al, that standeth with reason, and hath relation to God : and in taking diligent heed not to contristate , or displease them , or to do that which may displease them.

2. We must respect and honour them with an inward and outward reverence, because they hold Gods place, & represent our Lords person . We must also beware we giue them not any vncivil, contemptuous, or arrogant answers: we must not mock or blame them, nor complain of them to others. If any speak evill of them, we must seeke to excuse them, & maintaine their honour & good name .

3. We

3. We must obey what they command; & therin three conditions are requisite for the exercising of true obedience, which consist in the Execution, in the Will, and in the Understanding.

1. As touching the execution, we must obey with promptitude and readynes, without delay, entirely, and not by peece-meales.

2. Concerning the Will, we must obey them willingly without any contrariety, without discontent or murmuring, without giuing of any signe of impatience, without allegatiō of vayne excuses, but merily and cheere fully without sadness, or disgust, sincerely and not to the eye, not with fraud & malice, mansually and courageously, not doing oly willingly what is easie to do, & pleasing vnto vs; but also that, which

which is hard, paynefull, & repugnant to sensuality and self loue.

3. Touching the Vnderstanding we must obey simply, and humbly subiecting & conforming our Judgment to that of our Superiours, without contradicting in our hart what they command, as though it were not reasonable, or lawful to be done.

4. We must give then attentive hearing, and with al humility & alacrity of hart receyue their instructions, admonitions, and reprehensions, as though they came immediately frō God: & we must give testimony by signes and words, that we are pleased therewith: and we must endeour to make our profit of all.

5. Finally we must help & assist them in their necessities.

F I N I S.

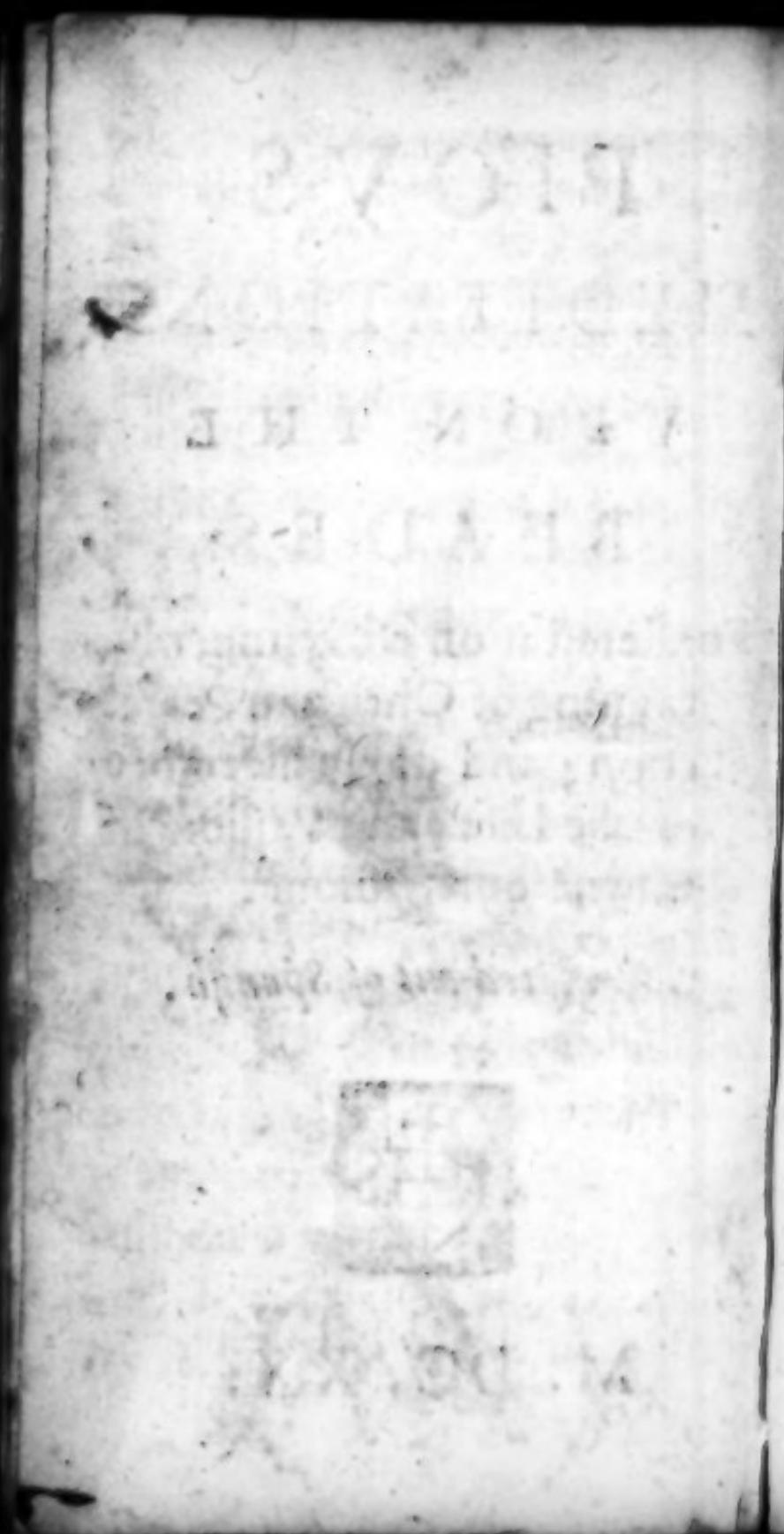
PIOVS  
MEDITATIONS.  
V P O N T H E  
B E A D E S:

For detestation of Synne; ob-  
taining of Christian Perfe-  
ction; and dayly Memory  
of the Life, and Passion of  
Christ our Sauiour.

*Translated out of Spanish.*



M. DC. XX.





TO THE  
CHRISTIAN  
Deuout Reader.

**H**e Catholique Church , for the profit of all Nations in their first conuerstion , and afterwards as occasions require , maketh vse of the laudable customes of e-  
very one , adioyning to them pious considerations and ex-  
ercises , to aduaunce Chri-

I a stian

Christian deuotion. And because  
the vse of the Beades is both  
easy and profitable, and for  
this respect receyued com-  
monly in all Countries : in  
tymes past there were added  
to the *Rosary* of our Blessed  
Lady diuers Meditations and  
Contemplations. And heere  
(gentle Reader) thou shalt see  
adioyned to her *Crowne* or  
*Coronary*, others, for the dete-  
station of Mortall synne aboue  
all thinges to be derested ; for  
the obtayning of *Christian*  
*Perfection*, which is the scope  
of all our actions ; and finally  
of the principall *Mysterie* of the  
Life & Passion of Iesus Christ  
our Sauiour, which we shoulde  
keepe

keepe in perpetuall remembrance, both to imitate his vertues, and to be thankefull for his benefits.

For seeing we cā do nothing els for him, that hath done so much for vs : at least our care & deuotion should call once a day to memory, how much we are owing to his loue : and neuer be weary to thinke of those afflictions & torments, which he was not weary to suffer for our sakes. And because variety in all exercises is a remedy against weariness; and especially in matters of deuotion; we haue done heere as in Musike is both permitted and commended, where

many tymes they sing diuers  
ditties vnder one tune, when  
it is good.

It wilbe easy for thee to  
accommodate these particular  
considerations to the number  
of the Beades , beginning  
with the first three, & ending  
with the same ; and intermi-  
xing the *Pater Nosters* , and  
Prayers according to the nū-  
bers heere set downe. And at  
the first it will greatly helpe  
thy memory , to haue the  
Booke before thee , and reade  
the points one by one , as  
thou sayest the Prayers ; till  
with custome thou shalt haue  
gotten them without booke .  
And whilst thou sayest the

*Aue*

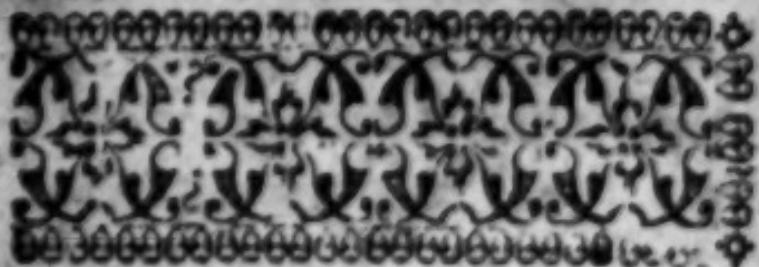
Aue Maria, thou must haue reflexion to the point which thou haft read: & so go from one to another, with leasure and attention, till thou haue passed them all ouer: and doubt not, but with a little patience for the first few dayes, thou shalt reape afterwards a great deale of comfort, deuotion, and benefit to thy soule.

These Considerations or points of Meditation, were conceaued, and wrytten in Spanish in the yeare 1613. for intertaynment of the way between *Madrid* and *Barcelo-na*, and there printed: & from thence sent to *Don Philip Prince*.

of Spaine ; and to his two brethren *Charles* & *Ferdinand* for tokens , in respect that the Author , when he tooke his last leavus , left them saying their beads al three togeather : and comming after by some accident into England , and there translated by a deuout person , were sent to be printed in *Flanders* , and by chance brought to be viewed , before the printing , by the same person that wrote them in Spanish six yeares before ; he little thinking then , that they were to be published in any other language , which he had written for priuate deuotion of those Princes . But by the suc-  
celle ,

ceſſe, it ſeemeth that God, of his holy prouidence, would haue ſome thing written for the i[n]ſtruction of ſuch, as ſhal read the, where the vſe of the Beades is not knownen to all. And in this conformity he added theſe few lines, with deſire that deuotion be increaſed in the faithfull people, and God Almighty glorified, from whome all Grace & goodnes descendeth, and to whome is due all honour and glory. Amen.

I.5. A Coronary.



*A Coronary or Crowne of 63.  
Aue Maries: with a Prayer to  
the ever blessed Virgin Mary,  
that by her Intercession we  
may live & dye without  
mortall sin.*

Syn is an inordinate, and deliberate  
worke, word, or desire, against the  
eternall law of God. S. August.

*lib. 22. contra Faustum. cap. 27.*

*A Prayer to the B. Virgin.*

2. **O** Mary Mother of Mer-  
cy, and example of  
innocency, who didest see thy on-  
ly Sonne dye most lamenta-  
bly vpon the crosse, to deliuer vs  
from

from the bondage of syn; obtain  
for me, blessed Virgin, light to  
know, and hatred to abhor so  
great a mischiefe, as thou thy self  
didest knowe it, and abhor it.  
Amen.

Pater noster.

1. That I may understand the  
blessings and gifts of God, wherof  
it depriveth me. Ave Maria.

2. To foresee the Euills into  
which it bringeth me. Ave Maria.

3. And feare the Punishments,  
which so great an euill deser-  
ueth. Ave Maria.

1. O Mary Mother of Mercy &c.

Pater Noster.

1. Yt damned the Angells and  
cast them downe from Hea-  
uen. Ave Maria.

2. Yt caused eternall fyre for  
their torment. Ave Maria.

3. Yt banished our first parērs  
out of Paradise. Ave Maria.

I.6.

4. Yt

4. Yt deprived them of innocency & originall justice. *Aue Maria.*
5. Yt disordered, & confounded humane nature. *Aue Maria.*
6. Yt subjected the same to errors, dolours, & death. *Aue Maria.*
7. Yt put the earth vnder perpetuall malediction. *Aue Maria.*
8. Yt filled the world with all kind of miseries. *Aue Maria.*
9. Yt drowned the same with the waters of the deluge. *Aue Maria.*
10. And at the last shall consume it with fire from heauen.  
*Aue Maria.*

**2. O Mary, Mother of Mercy &c.**  
**Pater Noster.**

1. Yt taketh from vs the grace of Baptisme. *Aue Maria.*
2. The Inheritance of heauen, and cuerlasting blisse. *Aue Maria.*
3. The peace and comfort of a good conscience. *Aue Maria.*
4. The

4. The priuiledges of the iust.  
*Ave Maria.*

5. The spirituall joyes of the  
devout. *Ave Maria.*

6. The rewardes of good  
workes. *Ave Maria.*

7. The harmony, and concord  
of vertues. *Ave Maria.*

8. The gifts of the holy Ghost.  
*Ave Maria.*

9. The inward beauty & dig-  
nity of the soule. *Ave Maria.*

10. The meanes and helpe for  
saluation : yea and God him  
selfe. *Ave Maria.*

3. O Mary, Mother of Mercy &c.  
*Pater Noster,*

1. Yt can set the hatred of God  
Almighty. *Ave Maria.*

2. A desire in man that he were  
not, nor could punish him. *Ave  
Maria.*

3. The neglect of his holy wil  
and.

and Commandments. *Ave Maria.*

4. The abhorring of his wholesome counsailor. *Ave Maria.*

5. Ingratitude for his mercys and benefits. *Ave Maria.*

6. Rebellion against his Divine power. *Ave Maria.*

7. Treason against his government. *Ave Maria.*

8. Contempt and Mockery of his service. *Ave Maria.*

9. Infinite opposition to his infinite goodness. *Ave Maria.*

10. And finally blindnes of heart, and bondage to Sathan & hell. *Ave Maria.*

4. *O Mary Mother of Mercy &c.*  
*Pater Noster.*

1. Ye bringeth sorrow and remorse of conscience. *Ave Maria.*

2. Fear and horror of death. *Ave Maria.*

3. Infestation from bad to worse. *Ave*

Ave Maria.

4. A sore without salve. Ave

Maria.

5. Misery without mercy, or  
refuge. Ave Maria.

6. Subjection to all curses and  
misfortunes. Ave Maria.

7. Ye renounceth God by  
works. Ave Maria.

8. Ye presumeth (against rea-  
son) of his mercy. Ave Maria.

9. Ye adventursth foolishly a-  
gainst his justice. Ave Maria.

10. Ye exchangeth the grea-  
test good, for the greatest euill.

Ave Maria.

5. O Mary Mother of Mercy &c.

Pater Noster.

1. Ye loisesth the Suffrages of  
holy Church. Ave Maria.

2. The participation of the  
merits of Christ. Ave Maria.

3. Ye treadest under foote his  
precious.

203 *Pious Considerations*

precious bloud. *Ave Maria.*

4. Yt reneweth his sacred  
wounds and passion. *Ave Maria.*

5. Yt crucifieth him againe.  
*Ave Maria.*

6. Yt preferreth the sayings of  
the world, before the judgments  
of heaven. *Ave Maria.*

7. Yt leaueth Truth for Fal-  
shood. *Ave Maria.*

8. Yt changeth wisdome for  
Folly. *Ave Maria.*

9. It selleth the eternall for the  
momentary. *Ave Maria.*

10. It looseth heauen and gay-  
neth hell. *Ave Maria.*

6. *O Mary, Mother of Mercy &c.*  
*Pater Noster.*

7. He that persecuteth in one  
syn, deserueth that God should  
permithim to fall into others. .  
*Ave Maria.*

8. He deserueth also losse of  
honor.

- honor and goods. *Ave Maria.*
3. Of health, & life. *Ave Maria.*
4. And of all other temporall  
prosperity. *Ave Maria.*
5. To haue his memory chan-  
ged into forgetfulness. *Ave  
Maria.*
6. His desire, and affections  
depraued & peruerted. *Ave Maria.*
7. His vnderstanding darkned  
not able to discerne his good, nor  
to bware of his euill. *Ave Maria.*
8. That counsaile and succour  
fayle him in his greatest necces-  
ties. *Ave Maria.*
9. That he be not heard, ney-  
ther by himselfe, nor by his Ad-  
vocates, in life, nor in death. *Ave  
Maria.*
10. That his person, and all  
his assayres be abhorred of God  
for euer. *Ave Maria.*
7. O Mary, Mother of Mercy &c.  
*Pater*

## Pater Noster

1. Obtain, that I may understand the blessings, and great gifts of God wherof it deprives me.

Aue Maria.

2. And foresee the *miseries* without number, into which it bringes me.

Aue Maria.

3. And fear the dreadful punishments which so great an chill deserueth.

Aue Maria.

## A Prayer to Christ our Saviour.

O Eternall Majestie author & fountayne of all purity, which so louest it in soules made to thy in owne Image, that to cleane them from syn, thou hast washed them with thy precious bloud, neversuffer me to loose the beauty of thy grace: And graunt to all synners that haue lost the same

upon the Beads.

311

same, true sorrow & repentance.  
Amen.

*Credo in Deum.*

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*A Coronary, or Crowne, with the  
principall Mysteries of the life, &  
death of Iesus Christ our  
Saviour.*

*A Prayer to the B. Trinity:*

O Diaine, and individuall  
Trinity, who hast manife-  
sted thy Iustice, and Meray, and  
withall thy infinite Power,  
wisdome, and Goodnes, in the  
Redemption of mankynd, more  
then in all the other works  
which thou hast done: teach me  
the Soueraigne mysteryes & ex-  
amples of the life and Passion of  
my Redemeer; that I may wor-  
thily reverence them, and pro-

CURE

212 *Pious Considerations*  
carc to imitate them for thy loue.  
Amen.

1. To the Omnipotency of the  
Father. *Ave Maria.*

2. To the infinite wisdome of  
the Sonne. *Ave Maria.*

3. And to the incomprehensible  
goodnes of the Holy Ghost.  
*Ave Maria.*

*A prayer in honor of the Mother  
of God, proper to the first Decade.*

1. **O** Eternal Providence who  
didst work this so great  
and incomprehensible a won-  
der, by giuing to the Diuynē  
word a Mother of the Children  
of Adam; make me worthy to  
serue her with all humility, and  
purity of hart. *Pater Noster.*

2. In honor of her immaculate  
Conception. *Ave Maria.*

3. To

2. To her birth so much desired of mankind. *Ave Maria.*
3. To her Presentation in the Temple. *Ave Maria.*
4. How she cooperating carefully with the diuine inspirations, increaseth continually in virtue and grace. *Ave Maria.*
5. By consenting with faith & humility to the embassage from heauen, God is incarnate, and she becommeth mother remaining a Virgin. *Ave Maria.*
6. She goeth with diligence vp to the mountaynes, to congratulate with S. Elizabeth her chosen. *Ave Maria.*
7. And with her presence and voyce S. Iehu exulteth, & his mother receyveth the spirit of prophecy. *Ave Maria.*
8. The Virgin Queene in the house of Zachary employeth her selfe

314 *Pious Considerations*  
felt in workes of Charity and  
humility. *Aue Maria.*

9. S. Ioseph wondereth at  
that which he feeth: and remay-  
neth perplexed, vntill the An-  
gell reualceth to him the Mystic-  
ry. *Aue Maria*

10. Such a new and incom-  
parable worke required appro-  
bation from heauen, and an An-  
gel for witness, although the con-  
uenience be manifest, that God  
becomming man should be born  
of a Virgin mother. *Aue Maria.*

*A prayer to the infancy of Christ.*

2. **O** Prince of all Eternity,  
thy Fathers best be-  
loued, whom Legions of Angells  
do serue in heauen, seeing thou  
wouldest come downe to  
earth; reason it is, that all thy  
Creatures

Creatures should go forth to  
meet thee and serue thee: admit  
me, o Lord for one of the meanest  
servants of thy family. *Pater*

*Noster.*

1. He that of nothing made,  
and vpholdeth all that is created,  
is borne poore and naked in a  
stable at Bethleem. *Aue Maria.*

2. His Angells sing to him,  
glory, and peace vpon earth, to  
men of good conscience. *Aue*

*Maria.*

3. The eighth day he shadeth  
his bloud; and taketh the shape  
of a synner. And his Father ho-  
noreth him with the name of Ie-  
sus, which signifieth a Sauiour.

*Aue Maria.*

4. Heaven proclaymeth him  
King. Herod is troubled. And  
heathen Princes guided by a Star,  
come from far contries to do him  
homage

216 Pious Considerations

homage.                          *Ave Maria.*

5. His Parents offer him in  
the Temple. And where Symeon  
and Anne foretel his conflicts and  
victories.                          *Ave Maria.*

6. With the cruell and lamentable  
death of the Innocents, his  
byrth is published to all nations.

*Ave Maria.*

7. Egypt receaueth & imbra-  
ceth the King of heauen & earth,  
whome Iury persecuteth.    *Ave  
Maria.*

8. The Angell signifieth the  
death of his Persecutors. And  
the Child returneth to Nazareth.

*Ave Maria.*

9. He discovereth his Divine  
wisdom to the Doctors in the  
Temple, and subictesth himselfe  
with al obediencie to his parents.

*Ave Maria.*

10. He liueth retired eighteen  
yeares

yeares in Nazareth ; to teach vs to  
liue vnown when it is conve-  
nient ; & to expect due season for  
all our works .      Ave Maria .

*A Prayer to Christ, as the Guide  
& Example of our life.*

3. **O** Soueraigne Doctor,  
lyth the tyme is come  
wherin thou art pleased to dis-  
couer thy Eternall secretes vn-  
to men: Make me a worthy dis-  
ciple of thy heauenly doctryne.

## Pater Noster.

i . The tyme being come  
for him to performe his office,  
he leaueth the comfort of his  
Mother, his house, & quietnes, to  
serue the common good. Ans M.

2 . He passeth alone to the river Jordan : where S . John Baptist discouereth him . And they con-

## K              tcnd

318 *Pious Considerations*

tend in acts of humility. *Aue Ma.*

3. The heauens open themselues, and the holy Ghost descendeth vpō him in a visible forme. And the Eternall Father acknowledgeth him for this Sonne. And commandeth vs to heare him.

*Aue Maria.*

4. The great Maister of penance retyreth himselfe to the desert, to teach vs the same by his example, and to be beginne our works with prayer. And there he ouercommeth the infernall Spirit. *Aue Maria.*

5. After he had vanquished the infernal enemy that tempted him, the Angells come to adore, and serue him. *Aue Maria.*

6. He entayneth the disciples of Saynt John. And with his curtesy & sweetnes obligeth them to his seruice. *Aue Maria.*

7. He

7. He bewardeth compassion v-  
pen synners. And fatherly care  
of his subiects. *Ave Maria.*
8. His patience in all corpo-  
rall wants , and incommodi-  
ties. *Ave Maria.*
9. His meeknes in the wrongs  
and calumniations of his ene-  
myes. *Ave Maria.*
10. His miraculous works for  
the benefit of man , returning al-  
waies good for evill. *Ave Maria.*

*A prayer to Christ , in the sor-  
rows of his Passion .*

4. **O** Loving Maister , most  
faythful & only friend ,  
seeing thou giuest me leaue to  
call thee by this Name : giue  
me also leaue and courage to ac-  
company thee as a friend , with  
loyalty , and loue , in all the pa-

220 *Pious Considerations*

Stages of thy Passion. *Pater Noster.*

1. Having fynded the Sacrifyses and ceremonyes of the old Law, with the Paschall Lambe, he washeth the feete of his disciples, and of *Iudas* the Traytor.

*Aue Maria.*

2. He leaueth vs for a memoryall, and pledge of his infinite loue, the new and admirable Sacrament of his precious body & bloud.

*Aue Maria.*

3. He ouercometh all humanc infirmities with the force of prayer. And persecuteth in the same sweating bloud.

*Aue Maria.*

4. He sheweth his omnipotency before he permitteth himselfe to be taken, that his enemies might see it was his will to suffer.

*Aue Maria.*

5. That night the Iewes treated him vnworthily and cruelly

in

in the place of Judgment: and for  
reason of State, conspired his  
death, as they thought to saue  
their Commonwealth; which  
they came to loose for this very  
same syn.

*Aue Maria.*

6. In the morning they accuse  
him before the heathen Presi-  
dent, who admiring his magna-  
nimity & patience, laboureth to  
set him free.

*Aue Maria.*

7. He is despised of Herod, and  
by him attyred with contempt,  
bycause he answereth not to his  
curiosities.

*Aue Maria.*

8. They teare his sacred body  
with molt cruell stripes. And de-  
ryde the King of glory, with a  
Crownc of Thornes.

*Aue Maria.*

9. His vnbeleeuing and vn-  
gratefull people rebell against  
him, & demaund that he shoulde  
be crucified. And a malfactour

set at liberty in his place. *Aue Ma.*  
 10. The ambitious Judge ouercome with feare, and flattery, condemneth him to be crucified, though he know him to be innocent. *Aue Maria.*

*A Prayer to Christ, in the agony of his death.*

5. **O** Author of life, syth thou wilt dye, and my synnes are cause of thy death; let me dye with thee, or graunt me a lively feeling of thy torments. *Pater Noster.*

1. He imbraceth his desired Crosse with ioy and cheerfulnes of hart: and carrieth it vpon his shouldehrs to the place of execution *Aue Maria.*

2. His body beeing weakened with the losse of much bloud, he fainteth vnder the grieuous burden.

den. And the torturers case him  
least he should dye vncrucified.

*Aue Maria.*

3. He forbiddeth the devout  
women to weepe for him, but  
for their owne synnes and their  
childrens. And foretelleth the  
ruyne of that miserable perfidi-  
ous City. *Aue Maria.*

4. Upon the Mount Caluary  
they stripping him of his clothes  
renew his wounds. And he offer-  
eth his sacred hands and feete to  
to be nayled to the Croffe. *Aue M.*

5. They lift vp his virginall  
body naked and nayled. And he  
suffereth this temporall paine &  
confusion to deliuer vs from the  
eternall. *Aue Maria.*

6. From the Croffe he asketh  
pardon of his Father, for his enc-  
myes. *Aue Maria.*

7. He recommendeth his be-  
loued

loued disciple, & in him al vs to his mother. *Aue Maria.*

8. He promiseth pardon and glory to the penitent Thief. And tasteth gall, and vinagre. *Aue Ma.*

9. The prophesies and figures of his passion being fulfilled; he giueth vp his most holy & pure Spirit into the hands of his Father. *Aue Maria.*

10. Heauē & earth are astonished that God immortall should dye. But dying, he killeth sinne and death, looseth the chaines of Hcl, reconcileth the world to his Father, and restoreth man to eternall life. *Aue Maria.*

*A prayer to Christ, ruined and triumphant.*

6. O Glorious Conqueror who art risen from death enriched with spoyles, & hast

haft al power in heauen & earth:  
Let synne dye in me , without  
which there is no death. And  
giue me a new life, which may  
please thee & serue thee for euer.

*Pater Noster.*

1. He sheweth himselfe alive,  
and glorious vnto his Blessed  
Mother & disciples. And chan-  
geth their sorrow into unspea-  
kable ioy. *Ave Maria.*

2. After forty dayes he ascen-  
deth with triumph into heauen  
to take possession of his King-  
dome, & placed our humane na-  
ture on the right hand of God  
his Father. *Ave Maria.*

3. His disciples in company of  
his holy mother retyred in pray-  
er, expect from heauen the Com-  
forter promised. *Ave Maria.*

4. The time being fullfilled,  
the holy Ghost descendeth visi-  
bly

bly vpon them in forme of fiery  
tongues. And they publish the di-  
uyne Christian misteryes of faith  
in divers languages. *Aue Maria.*

5. The playne, & vnpolished  
words of the Apostles receauing  
force from this Spirit , take po-  
ssession in the harts of men. And  
thousands are conuerted togea-  
ther. *Aue Maria.*

6. By the death and prayers of  
of S . Stephen, Paul of a persecutor  
becometh an Apostle. The fayth  
increaseth with the persecution,  
and with the same spread into o-  
ther Countreys. *Aue Maria.*

7. The Apostles meete in  
Councell , ordeyne the gouern-  
ment of the Church, and deuide  
among themselves the Provinces  
of the whole world ; which is  
conuerted, as we see, to Christ by  
twelue Fiue men : so great is  
the

*upon the Beads.* 237  
the force of this holy Spirit.

*Aue Maria.*

8. S. Iohn remayneth in Hierusalem with the Mother of God for her comfort. And their admirable life and example authorizeth the fayth. *Aue Maria.*

9. The Apostles miraculously come togeather at the death of the B. Virgin. *Aue Maria.*

10. And her Soule departeth without paync, out of the prison of her body. *Aue Maria.*

*A Prayer in the execu[n]ies of our  
B. Lady, with the Apostles.*

7. **O** Lord, what happiness had it byn to be with thy discipiles at those Funeralls, & to haue celebrated thy wonderfull greatness and prayses, for the benefis receyued, by this ho-

K. 6. ly

ly Virgin. Pater Noster.

1. Her soule the thirdday was  
reunited to her glorious body.  
And assumed into heaven  
with such solemnity, as no mor-  
tall man can comprehend. *Aue M.*

2. The most humble of all  
creatures, is exalted above them  
all. And crowned Queene of  
heauen and earth. *Aue Maria.*

3. Amongst other prerogatiues,  
which the Blessed Virgin enjoy-  
eth, and wherin especially she de-  
lighteth, is to be the Aduocate of  
sinners with Christ our Sauour.

*Aue Maria.*

*The Conclusion with thankes-  
giving.*

**L**E T Heaven and earth ioyne  
together with ioy, and the  
Quiers of Angells with the  
voices of men, to singe eternall  
praises

praises vnto God in Trinity and  
vnity , for the mercyes receaved  
in this admirable work of our ie-  
demptio. Amen. *Crede in Deum &c.*

*A Coronary, or Crowne, for the  
obtayning of Christian  
Perfection.*

*The Prayer.*

**O** My Lord Iesu Christ, splen-  
dour of the Father , and E-  
ternall wisdome ; graunt me true  
knowledge, continuall memory  
and a cordiall desire of the most  
noble , and most precious end ,  
wherunto thou hast created me ;  
and a right choyce of the meanes  
which thou gaft giuen me to ob-  
taine it. Amen.

I. My principall end for  
which I was created , is to loue,  
obey and please Almighty God .

And .

And the secondary or lesse principall is to save my soule. Ans M.

2. The meanes for this end are all other creatures, & the knowledge & good vse of them. Ans M.

3. This vse consisteth in adding or diminishing, taking or leauing them, by waight, number & measure as they may serue this end. The disposition necessary to vsethem aright is to be indifferent to al'. And in the execution, that we preferre allwais the more conuenient for this end, before the lesse, and the better before the worse. Ans M.

1. O my Lord Iesu Christ &c.

*Pater Noster.*

1. Make me vnderstand ( o Lord) that for thy only goodnes thou louedst me from all eternit-  
ty. And hauing no need of me,  
thou hast created me to thy I-  
mage

image & likenes in the tyme most  
conuenient for my good. *Aue Ma-*

*2. And how thou haft placed  
me as a King in his Kingdome,  
with iustice, peace, and inward  
joy of my soule.* *Aue Maria.*

*3. That thou haft made me a  
companien of the Angells, and  
capable of all thy riches, and (a-  
bove all) of thy gracie and friend-  
ship.* *Aue Maria.*

*4. That I knowing thy infi-  
nite goodnes by experiance, and  
thy selfe by familiar conuersa-  
tion, might delight in thee, and  
lose thee above all things with  
pure and disinteressed loue.*

*Aue Maria.*

*5. That I may serue thee for  
thy selfe, with all the powers of  
my body and soule, bycause  
thou deseruest to be serued and  
loued above all.* *Aue Maria.*

*6. That*

6. That in all things , I may procure thy greater glory , and the perfect accomplishment of thy divine will . *Ave Maria.*

7. That I may desire and procure by all the wayes I can , that thou be knowne, loued, and glorified of all men . *Ave Maria.*

8. That I may reioyce for the good of others , and by charity haue part in their happiness . *Ave Maria.*

9. And afterwards receaue reward in thy Kingdome , for that which by thy grace I shall haue deserued . *Ave Maria.*

10. And finally , by the communication of thy glory become a perfect Image and portrayture of thy Divine Nature for euer . *Ave Maria.*

2. O my Lord Iesu Christ &c.

*Pater Noster.*

1. O Lord, let me loue this so amiable and soueraigne good, which thou hast prouided for me aboue all gold, siluer, and precious stoncs. *Aue Maria.*
2. And aboue all other treasures, and ryches of the earth. *Aue Maria.*
3. Aboue all liberty and ease. *Aue Maria.*
4. Aboue all other delights and pleasures. *Aue Maria.*
5. Aboue all power & knowledge. *Aue Maria.*
6. Aboue all honor & popular applause. *Aue Maria.*
7. And aboue al authority and dominion. *Aue Maria.*
8. Aboue all loue, kindred, and other persons, most loued and esteemed. *Aue Maria.*
9. Aboue all health, and temporall life. *Aue Maria.*
10. And

10. And finally aboue all that  
is not God. *Ave Maria.*

3. O my Lord Iesu Christ &c.  
*Pater Noster.*

O Lord let me vnderstand the  
breadth, length, height, and pro-  
fundity of thy infinite charity  
wherewith thou hast geuen me,

1. Thy holy Spirit for my  
**Comforter.** *Ave Maria.*

2. Thy Angells for my Guar-  
dians and protectors. *Ave Maria.*

3. Thy Law for my instruc-  
tion. *Ave Maria.*

4. Thy Sayntes for my ex-  
ample. *Ave Maria.*

5. Thy Sacraments for the  
health of my soule. *Ave Maria.*

6. A Bath of thy most preti-  
ous bloud wherin to wash me.

*Ave Maria.*

7. Thy Blessed body in the Sa-  
crament of the altar wherwith

to nourish me. *Ave Maria.*

8. Thy punishments for my warning, and thy comforts to giue me courage. *Ave Maria.*

9. All thy creatures for my seruice. *Ave Maria.*

10. And finally reason, fayth, thy diuine prouidence & fatherly protection, for guides of my way in this pilgrimage wherin I live, that through thy mercy I may obtaine this so high and soueraigne an end, for which thou haft made me. *Ave Maria.*

4. *O my Lord Iesu Christ &c.*

*Pater Noster.*

Teach me (o Lord) the good vse of these good meanes, which with so bountifull a hand thou haft giuen me: And of thy good creatures which thou haft made subiect to my liberty, that they may not hinder, but help me to this

236 Pious Considerations  
this end.

1. Give me knowledge how to  
keep warily my exterior senses.

Aue Maria.

2. To vse my Memory with  
discretion. Aue Maria.

3. My Judgment with truth &  
reason. Aue Maria.

4. My Intention with recti-  
tude. Aue Maria.

5. My Will with purity. Aue M.

6. Thy Sacraments with de-  
votion. Aue Maria.

7. Prosperity with thankful-  
nes. Aue Maria.

8. Adversity with patience .  
Aue Maria.

9. Things indifferent with all  
indifferency of mind. Aue Maria .

10. And finally, to behold this  
world as a booke ful of certain &  
manifest testimonyes of thy Iud-  
gments, and mercies, and of thy  
infinite

infinite wisdome, omnipotency  
and admirable loue. *Aue Maria.*

5. O my Lord Iesu Christ &c.

*Pater Noster.*

1. Graunt unto me shame and  
confusion for my faults and ne-  
gligences past, as offences com-  
mitted against thy diuine ma-  
jesty. *Aue Maria.*

2. And a firme Purpose to a-  
mend them, and to satisfy for  
them as I shalbe able. *Aue Maria.*

3. And Prouidence to auoid  
occasions, not to fall into the like  
hereafter. *Aue Maria.*

4. And Fortitude wherwith to  
overcome all temptations and  
hinderaunces of thy seruice. *Aue  
Maria.*

5. Care, and account how I  
spend the tyme which passeth,  
and cannot be recalled. *Aue Maria.*

6. And sorrow for that which

I

238 Pious Considerations

I haue lost, forgetting thee and  
my selfe.                  Aue Maria.

7.    Feare to loose thy grace a-  
bove all losses.              Aue Maria.

8.    Compassion of those which  
haue lost it, without care to re-  
couer it.                  Aue Maria.

9.    And zeale of soules bought  
with thy pretious bloud. Aue M.

10.   And finally a cordiall de-  
syre, that all may be saued, sith  
thou so desirest it, and didst dye  
for all. And a principall care  
that none come into daunger,  
and much lesse perish through  
my fault.                  Aue Maria.

6.    O my Lord Iesu Christ &c.

Pater Noster.

Graunt me(o Lord)light from  
heauen, and wisdome to procure  
in all my workes the best & most  
pleasing to thy Diuine Maiesty,  
1. To chuse always that which  
is

is certaine before the doubtfull.

Aue Maria.

1. That which is truely good, before that which is faynced. Aue.

2. To preferre the Principall, before the Accessory, and lesse worthy. Aue Maria.

4. And that which lasteth for euer, before that which perisheth. Aue Maria.

5. To esteeme the vniuersal good before my particular. Aue Maria.

6. Health before delight. Aue.

7. That which is iust and honest, before that which is only profitable. Aue Maria.

8. Virtue before vice. Aue Ma.

9. The Soule before the body. A.

10. And finally Heauen (which must be our Eternall mansion) before the earth, which only serveth for a passage and tryall. Because these (as a better & greater good)

good) participate more of thy goodness, and are more conformable to thy good pleasure and holy will; which be ever fulfilled, obeyed, and reverenced, in Heauen, and in Earth. Amen.

Aue Maria.

7. O my Lord Iesu Christ &c.

Pater Noster.

1. Graunt me (o Lord) true knowledge, & continuall memory of my principall end, which is to loue, obey, & please thee. Aue M.

2. Also true knowledge & continual memory of the secondary & lesse principall; which is to saue my Soule. Aue Maria.

3. And a right vse, & choyce of the meanes which thou hast giuen me, wherby to obtaine Eternall happines. Aue Maria.

Credo in Deum.

ADVER-



**ADVERTISEMENTS  
FOR THOSE**

who will say with greater devotion, and spiritually comfort the foresaid Coronaries.

1. **A**L L A&ts of Vertue ;  
with custome are made  
delightefull : and such as make  
triali , come to knowe that it is  
much more easy to serue God  
then the Diuell ; and more plea-  
sing & confortable to serue God  
with ferverour , then with negli-  
gence : and without all compari-  
son to be a Saint , then a synner .
  2. For in seruving of God , the  
**L** pleasures

pleasures are not only pure without draft, but much greater and more durable then those which the world can afford to her Lovers. Besides the spirituall powers are more active and potent, as the objects are more noble, and fit to cause greater comforts; and therefore consequently from both these grounds the acts are much more perfect; & so full of delight that they are able to sweeten the greatest bytternes. As we see by S. Paul in his greatest tribulations, by the Martyrs in their torments, & by other Saints and seruants of God in all the aduersities of this life.

3. Creatures vsed with the moderation which God commandeth, and with that respect which is due vnto him, are profitable vnto vs, and do bring with

with them lawfull contentment & pleasure. Otherwile they are chaunged into torment & gall. This good, profitable, and comfortable vse of Gods Creatures wilbe much holpen and stengthened by the practise of the Contemplatives which discouer their utilties and damages: obseruing well by way of prayer, the truths which are adioyned vnto them, and waighing the force of euery one of them in particular, and the consequence and connexion which they haue one with another, to informe therby and acutuate the vnderstanding, and dispose the will to that which is conuenient. For in prayer, when the soule is more retired from corporall obiects, and nearer to God ; many thinges are cleerly scene, which otherwise,

for want of light, may easily be mistaken: and we are better disposed, to heare what his diuine maiesty speaketh inwardly to vs as the Prophet sayeth, *Audiam quid loquatur in me Dominus, qui loquitur pacem in plebem suam.*

4. All Creatures, represented to the sight, as they haue their aspect; so haue they their tongues and language. And all the truths which we heare, or read in booke, and the good or euill successes which happen to our selues or to others, are so many words which God Almighty speaketh vnto vs by his Creatures. And may all be occasion and matter of prayer.

5. For *Prayer* is nothing else but a sweet conuersation with God, author of all good gifts: like vnto that which we haue with

with any other person beloved, and of respect ; to giue him accoumpt of all that concerneth vs , and to aske his counsayle in our doubts , and help in our necessities ; or to giue him thanks for the benefits which he bestoweth vpon vs.

6. And notwithstanding God Almighty knoweth all that we can tell him , and is much more ready to do vs good then we are to aske it ; yet it is his ordinary Law , and a thing due to the greatness of his gifts , that we must aske them to obtain them , and being obtained it is duty and justice to giue him thanks. Moreouer ( as a louing Father ) he delighteth that we haue often recourse vnto him , and giue him particular account of what we do and pretend . And that we

desire and reioice to liue always  
in his presence.

7. So that ( without any o-  
ther) he which knoweth to  
chang the person, and conuerse  
with God after the same manner  
we conuerse with men ( obser-  
ving alwaies the reverence due  
to so great a Maiesty) shalbe com-  
forted with contynuall and pro-  
fitable prayer, and feele speedily  
the fruit therof in his soule.

8. And because this may be  
done fourre suerall wayes; there  
be also so many wayes of prayer  
to wit *Naturall*, *Doctrinall*, *Superna-  
turall*, & *Mixt*.

9. *Naturall Prayer*, is so called  
for the naturall manner wher-  
with it is effected: hearing and  
pondering with attention that  
which God speaketh vnto vs in  
his creatures, or in any good  
booke

booke which we read, or otherwise as hath byn said. And having pawled a little and considered therof, let that which occurreth be giuen for answere playnly and deuoatly vnto God, as if he were visibly present, or any other person speaking with vs, to whome we should giue answere.

10. *Doctrinall Prayer*, employeth al the powers of the soule & body and their acts: *Memory* obseruing; the *Understanding* pondering; the *Will* feeling spiritually: the *Senses* working; & the tongue speaking to God of that matter which is proposed.

11. And conformable to these acts, may be made so many demands vpon euery one of the poynts of these Coronaries: or vpon any other matter of meditation

248 Pious Considerations  
ditation or prayer.

12. As for example , I will meditate vpon the first words of the third Coronary, That God thought of me, and loued me from all eternitie. Hauing recollected my selfe in his presence, and formed an imaginary place to helpe me against distraction, with other ordinary preparations, I demaund first of myselfe : What is to be observed in the words aboue said; & I answeare : An infinite happynesse: as if I had found a great treasure, not knowing how much it is. And to ground my selfe in this truth, with a desyre to vnderstand it better, goe for ward to examine it in the point following .

13. Secondly I demaund, what is to be weighed & considered in the same? And I fynd, An infinite worthyness, and obligation to

elcceme

esteem my soule as God esteemed it; and to correspond to his loue with perpetuall thankfulness, and to keepe it with extraordinary care, seeing he loued it from all eternity. And for my better instruction I will take for counterpoize in this consideration, the like particular loue of a Prince(if it were possible) to his seruaunt; and how much the graciefull and discreet servant would esteem therof, and how thankefull he would be for it to his Lord. And comparing it with this wherof we treat, I shall find an infinite difference. And in this place are to be weighed also the causes, effects, and circumstances of that which we meditate, and would comprehend.

14. Thirdly I demand, what

must I seele in consequence of that which  
I haue obscrued, and waighed . I  
answere; A profound humility,  
an enflamed loue, inward griefe,  
and repentance, thankefullnes ,  
prayle, ioy , and circumspection,  
bycause there is ground for all  
these affects, and other such like :  
**confirming & delighting myself**  
**in them , with the power of my**  
**free will .**

35. Fourthly I demaund , *what am I to doe* , according to all this ?  
And I answere : I will treate  
how to execute fruitfully the  
good purposes which our Lord  
inspireth me , and apply effectu-  
all meanes in particular , to the  
end, that what I haue purposed  
may be fulfilled in the best man-  
ner, and in the best tyme possible  
&c.

36. Fifthly I demaund , *what am*

I to say to our Lord concerning this point:  
And I answe're ; I will offer  
vnto him all my good purposes  
and desyres to be confirmed by  
him : and treate with him of the  
meancs considered, desiring him  
to direct me in them. I will  
also represent vnto him , my mi-  
scryes with shame and sorrow ,  
that I haue purposed many other  
tymes the like , which I haue  
not performed. And finally exal-  
ting the patience and mercy  
wherwith he hath suffered my  
negligence & inconstancy, I wil  
askē him forgiuenes from the  
bottome of my hart, and what  
more he shall inspire into me.  
And this may suffice for the se-  
cond manner of prayer.

17. The third which is *Supervisio*.  
It is not subiect to rule; because  
it hath the Holy Ghost for maie

lier. And comonly it is graunted to such as are very humble and deuoute ; and haue excercised themselues long tyme in these or like formes of praying ; or it is giuen in reward of some great tribulation , suffered for God with patience , or of some other notable and heroicall worke : And then is secur of illusion , when it moueth to do good works ; & specially without feare when it is accōpanied with true bumility , for these be signes of the spirit of Christ.

18. The fourth kind of Prayer is Mixt, which in part is subiect to rule , and in part is not. In the second manner of prayer specified , the order in the acts & demands there mentioned is not alwayes to be obserued . For sometimes god giueth so great light & cleernes

cleernes frō the very beginning; & moueth the hart of him that prayeth in such manner, that the prayer is begon and ended with a familiar speach with his diuine Maiesty , or with some affect of admiration, of thanksgiving, of loue, of compassion , or the like .

19. But aboue all it is to be vnderstood and obserued, that Prayer is a peculier gift of God : as likewise are all the acts and affections of it aboue said . For many do see , heare , and read much , and yet obserue not any thing to this purpose . Others do obserue superficially , but do not weigh nor ponder deeply to this end that which they haue obserued . Some also know to ponder , yea & how to moue others with their wordes: and yet haue little feeling themselves of that which they

they say, because it is a particular gift of God to haue feeling & deuotion in such spirituall affayres. Others haue feeling but worke not accordingly, because they suffer themselues to be overcome with the difficultyes which our depraued nature representeth, and the Diuell suggesteth and nourisheth ; to the end that the good purpoles made be not put in execution. But to conclude: *woluerth wel prayeth wel.* And although he be bricke and barre in words, yet wil our Lord that looketh into his intention and workes heare him willingly and dispatch him with great liberality, if he be found loyal and gratefull for benefits receyued. And so much more abundantly, by how much he is more free & liberall with his divine Maiesy.

20 . Prayer is the Golden Key, which openeth the gates of Royall Pallaces, even to the innermost closets : And at all hours giueth free entrance, and access to the King .

21 . And if the naturall pleasure which men fynd in liuing neare vnto those , who in soueraigne power resemble God , (& so much the more by how much they are more like vnto him in justice and goodnes) be sufficient to ouercome all the incommodityes and labours, which those that serue Kings & Princes do endure continually in their seruice : What pleasure is it to serue neare vnto God himselfe , & to be conuersant with him, and to haue free entrance to his presence , at all houres, and in al places, by meane of Prayer ?

22 . His

22. His conuersation is so sweet and his presence so delightfull that the blessed Spirits doe, and shall entertayne themselues therewith for all eternity, without wearynes , or desyre to enjoy any other good.

23. Yea , we see heere vpon earth that Saint Paul and S . Hila-  
tion , and many such others that gaue themselues wholly to pray-  
er and contemplatiue life , liued  
many yeares in the wildefnes &  
most solitary deserts , with great  
joy and contentment , fynding  
no want of conuersation with  
men , nor of the commodi-  
ties and pleasures of Cittyes ; be-  
ing sufficiently entayned with  
this only communication and con-  
uersation with God , by meanes  
of Prayer .

24. And so we read of Saint  
*Anthony*

*Anthony*, that after he had spent all the night in prayer, he complayned of the Sunne which he had left behind his backe ouer-night, & when in the morning it did arise in his face, troubled his attention, and the quietnes of his prayer.

25. *Prayer* made the same S. *Anthony* so learned without vse of booke, that he astonished the Philosophers of Alexandria that came to see him: because he had his light from heauen; and the whole vniversty of Gods creatures serued him for a library. And whosoeuer studieth as he should in this library of S. *Anthony*, cannot faile to prove both wise and learned.

26. *Prayer* guided King David in the gouernment of his subiects; and is an excellent Connellor

cellour of Kings, and of all those  
that do manage waighty a-  
ffayres; not to erre in the as Iosue  
erred when he was deceyued by  
the Gabionites; bycause he did not  
consult his resolution with God  
nor aske him counsaile in pray-  
er before he gaue them answere.

27. And (to conclude in one  
word the profit and dignity of  
*Prayer*) it maketh men like unto  
Angells, who (without losing  
the sight of their God) worke &  
accomplishe his Cōmaundments  
and they alwaycs worke aright,  
and are not subiect to error, by-  
cause they worke alwayes with  
the knowledge which they re-  
ceave from the fountaine of  
light.

28. It is an Angelicall life, to  
live and worke in the presence  
of God: as it is of bruite beasts,

to spend the time in forgetfulness of him & without the use of prayer. The felicity of beasts is to seeke only delight in sensuall pleasures, without thanks for benefites receyued, or memory of obligatiōs present, or prouidēce of necessities to come. But man by the dignity of his nature, is bound to more : because his soule is immortall, and his body shall rise again from death, and both together enjoy for ever that which they haue prouided together for themselves in this life, with God in eternall felicity, or with the damned spirits in misery and torments that never shall haue end, from which God deliuer ys for his mercy. Amen.

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## A P R A Y E R to our Blessed Lady.

O Most pious Virgin Mary, Mother of God : in most humble manner I beseech thee, by the great loue, thou bearest to thy deare Sonne , my Lord and Sauiour Iesu Christ: That thou wouldest vouchsafe to ob-tayne for me true sorrow for my sinnes , a perfect keeping of all my Senses, an humble Resignation of my selfe, & the exercise of those vertues wherewith thou didst so highly please thy divine Sonne . I also most humbly request thee to direct my wayes in those pathes which may be most agreeable to the wil of thy Sonne, and profitable for the salvation of my Soule . Amen , sweet Iesu .

AN

A N A C T O F  
C O N T R I T I O N .

O My Lord Jesus Christ true God and Man, my Creatour and Redemer, thou being whome thou art, and for that I loue thee aboue all thinges, it grieueth me from the bottome of my hart, that I haue offended thy diuin Maiesty. Loe heere I firmely purpose neuer to sinne any more; and to fly all occasions of offending thee: And to confess and fulfill the penance which shalbe enjoyned me for the same. And for loue of thee, I do freely pardon all

*my*

my enemies. And do offer my  
life, wordes, and workes in  
satisfaction for my sinnes.  
Wherfore I most humbly beseeche thee, my infinite in-  
finite goones and mercy, that  
by the merites of thy most  
preious bloud and passion,  
thou wouldest pardon me, &  
giue me grace to amend my  
life, and to perseuere therin  
wntill death. Amen.

F I N I S.